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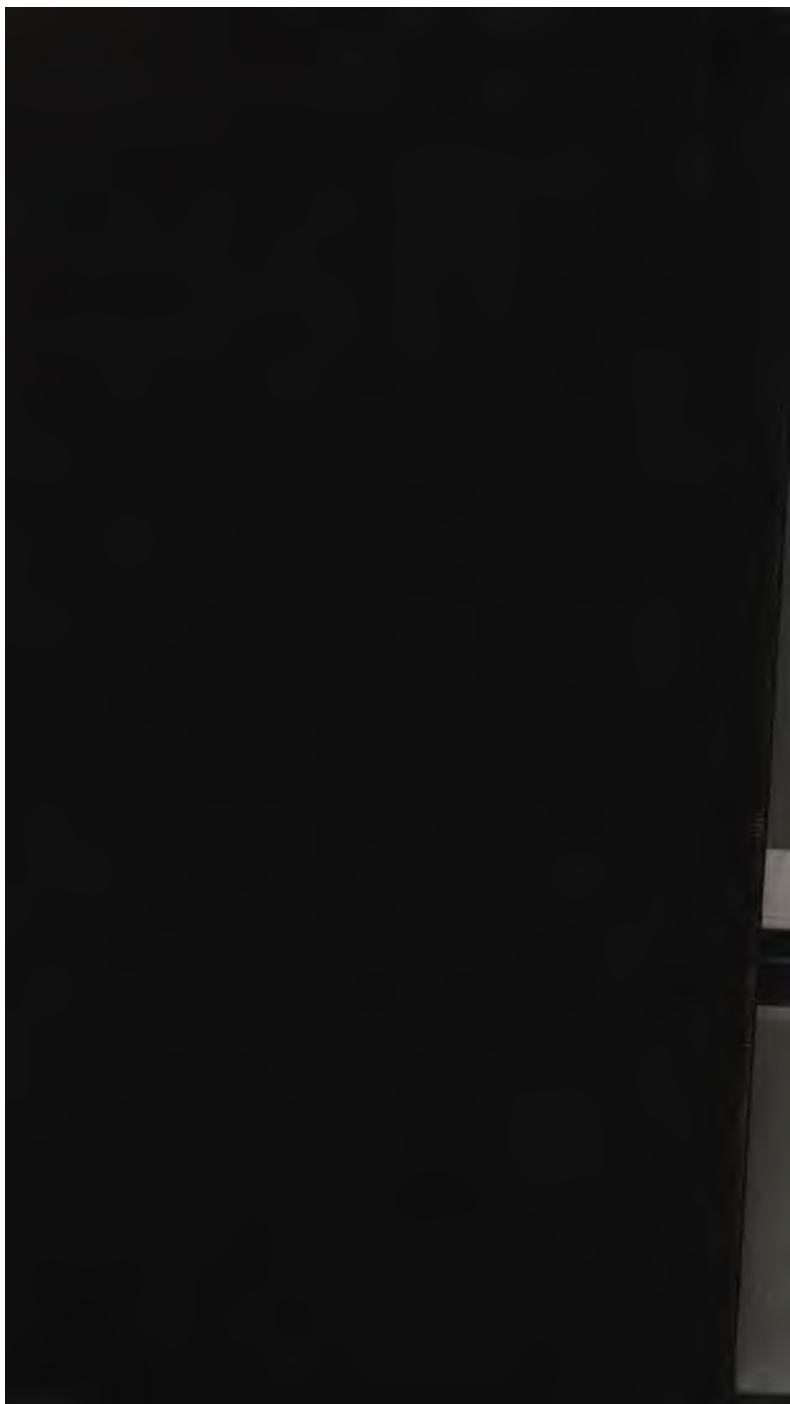
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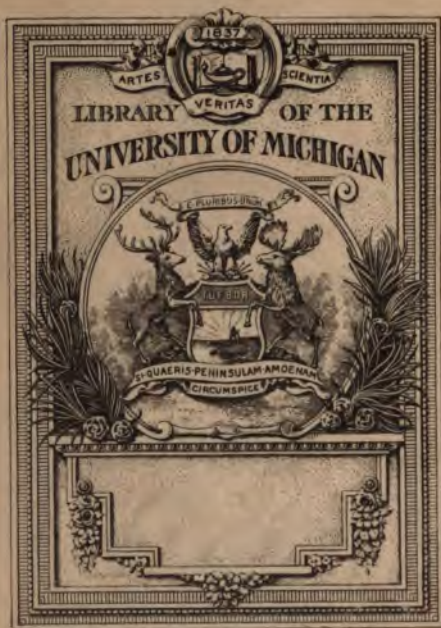
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the same time, the *Journal* was not a journal in the traditional sense.

It was not a journal of the day, nor a journal of the week, nor a journal of the month, nor a journal of the year. It was a journal of the hour. It was a journal of the moment. It was a journal of the now. It was a journal of the here. It was a journal of the there. It was a journal of the everywhere. It was a journal of the nowhere. It was a journal of the somewhere. It was a journal of the anywhere. It was a journal of the everywhere, nowhere, somewhere, anywhere, and everywhere.

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AN
ESSAY ON EDUCATION.

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AN
ESSAY
ON
EDUCATION,

APPLICABLE TO

CHILDREN IN GENERAL; THE DEFECTIVE; THE
CRIMINAL; THE POOR; THE ADULT AND AGED.

BY
RICHARD POOLE, M.D.

"Hear counsel, and receive instruction, that thou mayest be wise in
thy latter end."

Book of Proverbs.

EDINBURGH:
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TO
ARCHIBALD ALISON, L. L. B. F. R. S.

PREBENDARY OF SARUM,

&c. &c. &c.

DEAR SIR,

Early in life, and struggling with the difficulties of science, I was honoured by your counsel, encouraged by your approbation. In mature age, my judgment and my feelings concur in the universal opinion of your talents and moral worth. Had I profited, by your kindness and your precepts, to the amount of my wishes, I might have expected from your justice, what I solicit from your friendship, the favourable acceptance of this Essay, as an offering in testimony of the gratitude and esteem of,

DEAR SIR,

Your very humble servant,

RICHARD POOLE.



PREFACE.

THIS Essay was contributed, about the commencement of the year 1819, to the *Encyclopædia Edinensis*, where, as I have learned from various quarters, unconnected with each other, and with any interest of mine, it has experienced a reception sufficiently favourable to warrant its separate publication. The proprietor of that Work has liberally given his consent to its present appearance, of which I have a few words to offer in explanation and apology.

While, in submitting the Essay to the press, in another, and, to me, more hazardous character, I have availed myself of the privilege of an author to revise and verbally

correct it, I was not aware of any adequate reason for changing its style, from the first person plural, the generally recognised phraseology of conjoint productions, to the first or the third person singular, more appropriate, as it might be deemed, to a private individual. No man of ordinary good sense and candour, I imagined, would be disposed, particularly if apprised of the origin or primitive destination of the Essay, to charge me, on the ground of its form and address, with the folly of arrogating an authority, not due to the principles advocated, or the cogency of the arguments by which they were supported. I was convinced, that the trouble of remodelling it would be productive of no advantage, either to myself or my reader.

I have a more serious acknowledgment to make, and a more formidable objection to encounter. The matter of my Essay, I am conscious, is not exactly, and throughout, proportioned to the immediate condition of

society; or, in other words, if judged of solely from what I have here written, I must be held not entirely up to the amount of knowledge prevalent around me. My deficiency, possibly discoverable in my manner of treating every topic, is most considerable in those chapters which relate to the Criminal and the Poor. Will the reader be surprised — will he pardon me, if I say, I rejoice in the fact? Certainly, I am at liberty to entertain the gratifying conviction, that the labours of the philanthropist and politician, recently directed towards the improvement and benefit of these two classes, have been eminently successful; and, consequently, that the hopes with which I was animated, when I ventured to deliver my opinions in regard to them, have been in no small degree realized.

I had neither time nor inclination, even had I persuaded myself that I enjoyed the power, to compose a system of education, or to record its progress in the world. The

object of my Essay, in reality, was the excitement and preservation, in the public mind, of an effective attention to some principles, universally applicable and of imperishable value. That object, it was my belief, might be accomplished by apparently feeble instruments, a moderate share of intelligence and talent, under the guidance of good sentiment. Indeed, I could not help thinking, I disparaged no one, when I entertained the idea, that, brilliant as his genius might be, and ample both his energy and opportunities, the solitary influence of all the ability he possessed, and all the means he could command, in fartherance of education, on the grand scale, was trivial, when compared with frequently renewed exertions, on the part of a multitude of very inferior minds, provided these were made in a right course, and with becoming spirit. On this point, I felt inclined to act on the authority of Dr. Johnson. "When," exclaims he, with his characteristic force, "nothing more

is required than to pursue a path already beaten, and to trample obstacles which others have demolished,—why should any man so much distrust his own intellect, as to imagine himself unequal to the attempt?”

The ambition of concurring with many authors, in a manifestation of zeal on a subject so comprehensively important, did not appear to me highly culpable, though neither the amount nor the kind of my aid promised any enviable advantage to the cause; but, I should have thought myself exceedingly ungrateful, if I had not been prompted to come before the public, in my own name and responsibility, whatever their weight, by the assurance of persons in whose judgments it was impossible for me not to place reliance, that the limited sphere to which my Essay had been confined, as an anonymous article, in a work necessarily only in few hands, formed the chief barrier to its usefulness. I can conscientiously say, I have been frequently and strongly incited to obviate this

difficulty; while, I will freely own, it was easy for me to imagine, there needed little additional industry to secure a more desirable success. Such facility of belief is not uncommon among authors, to a slight degree fortunate in their enterprises.

But, I am far from pleading guilty of this delinquency, in its most aggravated form, and without extenuating qualification. On the contrary, I have to state something in my own behalf, from which it will be inferred, that I was neither averse to farther toil in the field which I professed to have cultivated, nor without the desire to merit a larger portion of public countenance than I had already obtained.

Be it known, then, I was busily employed, during the reprinting of the Essay, in collecting and arranging materials, which I purposed to add, in the form, and under the denomination, of APPENDIX, when I learned, that the text itself would form a full sized volume, to which it was my intention, in the

first instance, to confine myself. This circumstance, I am well aware, is more painful to me than it can be to any of my readers ; but, possibly, some of them may regret it, when I mention, that, not to allude to the product of my own thought and observation, as exercised anew, and with increased ardour, on most of the topics discussed in the Essay, I not only had been at pains to condense the relative contents of some important or curious works, but, also, was favoured with several original communications, from different sources and of considerable value.

The magnitude and the importance of these various materials would constitute another volume, to the publication of which, I need not hesitate to say, I should hasten with pleasure, were I encouraged by the good fortune of its predecessor.

4, ALBYN PLACE,
24th Sept. 1825.

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AN ESSAY
ON
EDUCATION.

INTRODUCTION.

EDUCATION has been defined, by our great English lexicographer, "The formation of manners in youth; the manner of breeding in youth; nurture." But this appears to give a view of the subject by no means adequate to its extensive importance or general application. The term, taken in a large sense, may denote any system of instruction, intended or calculated to fit our species for the duties and employments of life.

Under this acceptation, all ages or periods of human existence may be comprehended, as well as youth. Every other condition of human be-

ings, in reality, is no less preparatory to subsequent change or development, than childhood or youth is to maturity, no less imperiously demands a treatment appropriate to anticipated events, and no less copiously abounds in opportunities and occasions for corrective discipline and expectant assiduity. It is one of the vanities of full grown folly to imagine the benefits of instruction are confined to a more tender period; and there can scarcely a delusion exist more injurious to happiness, or the welfare of mankind, than that our nature ever arrives at a point, when all remedial treatment may be safely superseded, and every labour to accommodate man to foreseen destinies abandoned to the intrusion of disorganizing agents. This is one of the sources of the peevishness, discontent, pernicious sensuality, or, if possible, more pernicious indolence, which embitter declining life, and compel the prosperous man to remember with regret his former poverty and toil. No system of instruction, no effort towards improvement, no new acquisition, can altogether prevent or remove the calamities and miseries of mortality; but these are certainly enhanced and multiplied by the intermission of active habits, by the cessation of that energetic hope and those operative desires which give interest and utility to

existence. It is suggested, therefore, as not the least valuable contribution to the comfort of the aged, that they never conceive themselves to have survived the possibility of beneficial modification, or got beyond the necessity and the power of accommodating themselves to circumstances different from any which they have hitherto experienced.

The boundless variety of objects which claim our regard, as well as the peculiar condition of our nature, furnishes good grounds for this suggestion. Were the prime of life, or old age itself, permanent, there would, nevertheless, present a thousand inducements for continued exercise of mind, in the immensity of the universe in which we are placed. But the appointment of the Almighty forbids all hope of such perpetuity. No attainment, or excellence of life, is either stationary or conclusive, and, were we to persevere, to the utmost limit of human duration, in contemplating even the material world only, we should after all be inclined to affirm with the wise man, "The eye is not satisfied with seeing, nor the ear with hearing." How do we repress the pert school-boy, whose acquisitions furnish him with the means of annoying our patience?—or censure the opinionativeness of the more advanced stripling, who conceives

his academical honours entitle him to dogmatize on the greatness of former times, and to descant on the paucity of modern genius? We, of older growth, know full well their intellectual riches can little avail them in the impending conflicts of life, that they will almost infallibly be lost sight of in the continually recurring necessity for new and widely different qualifications. But, are we ourselves, who thus criticise and condemn, duly sensible of the imperfections and defects of our riper years? Are we convinced "the furniture of our minds" must be kept in perpetual repair, to suit the exigencies of successive periods? Or, on the contrary, are we, equally with those whom we blame, content with our competency for every possible trial, and seduced, by the intoxicating influence of self-flattery, to relinquish all labour after farther excellence? Those persons, it has been often observed, are miserably disappointed in their hopes of felicity, who devolve on a season of idleness the reward of present toils; but, in reality, the prospect is no way more encouraging for the individual, who, at any period of life, abandons the process of instruction, in the wretched conceit, there remains no one desirable object to which it can contribute. It was requisite to allude to this error, at the very com-

mencement of remarks, intended to enforce a very different notion, and to point out the advantages of prosecuting improvement in every period and condition of our being.

The universal adoption of some plan of education, or, at least, the very general acquiescence of mankind in a few of its more essential principles, and in the opinion of its efficacy, seems forcibly to imply, that human nature is capable of culture, and of a superinduced adaptation to the various conditions and purposes of society. Now, admitting the rationality of preparing our species for any after-employment, as determined on an abstract or philosophical view of our constitution, it may be properly enough inquired, whether experiment and observation confirm the hopes on which it is projected,—whether, in reality, the clearly ascertained effects of education testify its utility? To this question, it is presumed, every reader will reply in the affirmative; and, regarding a point so commonly agreed on, it is held superfluous to enter upon discussion. The most inveterate admirer of the savage life, in the very climax of his affected spleen against the gewgaws and inanities of civilization, willingly grants, that the dexterity and acuteness of sense and limbs, which he so highly applauds in the children of nature, are

in great degree the result of early instruction and constrained habits. Even his testimony, therefore, by whatever standard it may be appreciated, concurs thus far in the sentiment so commonly expressed by more liberal theorists. But, allowing the established opinion to be correct, it is far from being unnecessary to discriminate between it and the notion respecting the all-powerful effects, or unlimited agency, of education, which other sanguine speculatists have entertained. That sundry advantages are the product of judicious tuition in early life, is a position, on which, it is imagined, not the slightest shadow of an objection can be thrown by any law or phenomenon in the moral or physical world; but, that every peculiarity in character, whether of intellect or disposition, may be traced to the same source, and may, consequently, be produced by the operation of the same system of discipline, so far from being equally demonstrable, is liable to difficulties, both in speculation and fact, which, perhaps, no ingenuity can overcome. The opinion, nevertheless, has been, and still is adopted; and, hence, every writer, whether he maintain or reject it, is sure of dissent and opposition from some of his readers. It is vain to expect general agreement on any one subject of disquisition, more

INTRODUCTION.

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especially where the most comprehensive survey, which any individual can take, necessarily falls infinitely short of exhausting the materials to be investigated; and, where the intricacies and combinations of human attainments, passions, and tastes, like the ever-varying figures of the kaleidoscope, present a perpetual series of novelties to the astonished observer. It is conceived expedient to take the earliest opportunity of stating the precise opinion which is held respecting it.

Education, then, it is believed, does not create genius, nor bring a single faculty into existence which was not implanted in the mind. Its operation consists entirely in cultivating those powers which nature has bestowed, and, chiefly, on the general principle of exercising them on suitable objects. It supposes, therefore, the possession of these powers, and proceeds on the idea, that it is possible to call them into action, by presenting their appropriate excitements, and to direct their application, by rules derived from experience. But, in vain, it is imagined, should we address instruction, or adduce motives of any kind, to a person whom nature has not endowed with the corresponding functions. To expect, from such a process, any thing else than failure and disappointment, would be no less

absurd than to think a treatise on optics, however excellent, will confer the sense of sight, or the labours of a proficient in music, however patient, plant a musical ear in a person to whom it is not constitutional. These examples, it may be alleged, are too gross to warrant any inference as to cases, in which, it may be said, only the common powers, or universally dispensed faculties, are required. But, this very plea, it is obvious, concedes the point in dispute, by actually assuming the existence of something on which education is employed; and, indeed, the very circumstance of certain faculties being so universally possessed, gives occasion, to incautious observers, to embrace any other notion on the subject than what is now contended for. They perceive the frequency of the conjunction between the process of instruction and the display, in some degree or other, of certain attainments, which, in their very nature, imply the operation of intellectual agency; and, it is only on the occurrence of an unfortunate imbecility or defect of mind, sufficiently great to mar the hopes of those who are concerned, the generality of persons think of questioning the power of a respectable teacher to make what he wishes of his pupils in any department of knowledge. Besides, in the inattention and idleness of chil-

dren, there readily enough presents a sufficient solution of any ordinary and not very alarming shortcoming, without an allegation to the disparagement of the instructions they have received. To all this reasoning might be added, were it necessary to specify another fruitful source of erroneous judgment on this subject, the partial affection of parents, which disposes to any thing rather than an unfavourable conclusion respecting the capacities and the attainments of their offspring. The examples were chosen, it is allowed, for their familiarity; but, in truth, it will generally be found, every totally unsuccessful attempt to call forth genius is imputable to a similar deficiency of natural power. It is held as a maxim, therefore, that what nature has denied, man cannot teach; and, hence, it seems essential, in a treatise on education, especially intended for general purposes, to point out and describe those parts or properties of our nature on which it professes to operate.

Here arises a question which has given employment to every age, and which still exercises the attention and ingenuity of mankind. What are the number, the kinds, and the combinations, of our intellectual and moral powers? Unfortunately, instead of endeavouring to ascertain and describe these from observation, as matters

of fact, the generality of philosophers have contented themselves, and too often satisfied their readers, with theoretical speculations, which, if they have any merit at all, beyond the display of the eloquence or the talent they have called forth, delineate only a few, and those the most obvious, of our mental phenomena. But, scarcely even as to these, it may be remarked, do any two writers perfectly agree; and this is a proof, either of extreme obscurity and variation in the objects, or of some error and perplexity in the modes of investigation adopted. Such labours would not prove very injurious, were they simply defective. A single fact, relative to our moral or physical constitution, in any manner correctly stated, is a step gained in the interpretation of nature; and it would have been well for the interests of science, if mankind had for ages possessed modesty enough to confine themselves to so limited but valuable an employment as that of preserving and extending the record. "We view but small pieces of the universal frame," says an old author, "and want phenomena to make entire and secure hypotheses." A rage for theory and systems has been the bane of philosophy. In no department of knowledge is its prevalence more remarkable than in that which respects our intellectual constitution.

The subtleties, and, indeed, the excellencies, of language, have come too readily to the support of so ambitious a propensity. Hence, nothing is more common, among those who have undertaken to cultivate this science, than the determination of the number and the nature of our faculties, by a principle which never could be tolerated in the ordinary concerns of life. Certain general expressions or abstract terms, commonly employed to facilitate and abridge speech, and which, in reality, were originally used in reference to well-known operations and circumstances in the material world, have been conceived to denote our faculties, merely because they were found convenient to express some of the most noted actions of intelligent beings; and have been worked up, accordingly, into a variety of systems and theories, each of which arrogates to itself the honours of a "Philosophy of the Human Mind."

What are those faculties to which the titles, judgment, memory, imagination, and several more, are so frequently and so confidently applied in the language of the schools? A host of answers can be readily mustered out of the myriads of metaphysical treatises which so generously offer to illuminate the world; and, undoubtedly, several very excellent definitions of

the terms may be found among the categories there marshalled. But what, it is asked again, are the things or faculties themselves about which so much has been written? Let us come to some particulars.

Judgment, say the writers on logic, "is an act of the mind, by which one thing is affirmed or denied of another." This states merely the operation or action of a faculty, but evidently gives no information respecting the faculty itself. If it have any meaning at all, in short, this definition, so long established in the schools, and, in spite of their objections to it, considered sacred by Reid and Stewart, signifies only "that the mind can affirm or deny one thing of another,"—a proposition very true, indeed, but which nothing short of devotion to theory could hold to be of any utility in resolving a single difficulty in metaphysics.

We shall succeed better, it may be imagined, with memory, that "power of the understanding," to use the language of Mr. Stewart, "which has been so attentively examined by philosophers, and concerning which so many important facts and observations have been collected." The term, according to this elegant writer, is not employed uniformly in the same sense, but "always expresses some modification of that faculty, which enables us to treasure up, and

preserve for future use, the knowledge we acquire." This, then, may be considered its correct definition; or, to take the authority of Dr. Doddridge, in his Course of Lectures on Pneumatology, one of the most valuable sources of information on the subject of moral philosophy in our language, "the power of retaining and recollecting our ideas, in the absence of their archetypes, is what we call memory." According to the former author, "this faculty implies two things; a capacity of retaining knowledge, and a power of recalling it to our thoughts, when we have occasion to apply it to use;" and "the word memory is sometimes employed to express the capacity, and sometimes the power." Now, the full amount of such expressions is merely, that the mind has the capacity of retaining knowledge, and the power of recalling it, or, in other words, remembering it when there is occasion for its use. But, in reality, they afford no description whatever of any particular distinct faculty, as it is certain they are supposed and intended to do by those who employ them; and, again, it is equally worthy of remark, the observations and reflections to which the definition is preparatory, apply, so far as they correctly represent facts, not to any general faculty or power of the understanding, as these writers appear to

imagine, but to a variety of specific faculties, each of which will be found, on careful inquiry, to possess both the attributes ascribed to one common agent. Memory, in short, is not a faculty in itself, but merely a modification or peculiar mode of acting of several faculties. And this will be found the reason of some curious and perplexing facts, in the history of this supposed faculty, of which the prevalent theory on the subject can give no satisfactory explanation. A certain individual, for example, shall, with ease, at two or three readings, get a hundred lines by heart, so as to recite them with perfect accuracy at the end of many weeks or months; whereas, it is impossible for him to recollect two bars of an air which he has heard a hundred times, although, so far from being quite destitute of an ear for music, he can relish it, and even beat time very correctly during its performance. Another person can find his way through an intricate country, which he has only once travelled, and that, too, without any regard to the astronomical rules for determining the position of places; but, he can scarcely remember the name of his most intimate acquaintance, and would be vastly puzzled to specify the year in which his children were born, or to state within many months the differences of their ages. A third, on the other

hand, shall enumerate with precision the particulars of an account which he has merely glanced over ; though, possibly, at the distance of an hour, he does not retain a single idea of a story, which was so interesting as to draw tears from his eyes whilst he read it. These are a few out of many instances which might be adduced to demonstrate the diversities of memory, and the impracticability of explaining them on the supposition, gratuitous and unfounded as it is, of the existence of a single faculty, such as memory is described to be in the writings of metaphysicians.

It is singular, that, bating some discordance in the expression, Mr. Stewart approaches in one passage very nearly to the statement now given ; but that, as if careful to exclude the truth, which is here held to be totally at variance with his system, he immediately qualifies his remarks, by an exception as to the very particular on which the phenomenon is founded. Speaking of the connexion between attention, another of the imaginary general powers, and memory, he says, " if these observations be well founded, they afford an explanation of a fact, which has been often remarked, that objects are easily remembered which affect any of the passions. The passion assists the memory, not in consequence

of any immediate connexion between them, but as it presents, during the time it continues, a steady and exclusive object to the attention." Now, the fact is simply this, what is called passion is a mere modification of one or other of our affections, all of which, when excited, as in the cases alluded to, not only are apt to display the qualities which they possess, but have likewise the power, on the principle of the common and specific connexions of the parts of our constitution, to engage and bring into action any of the faculties which can prove at all available to their gratification.

The subject of imagination, as usually described in works professing to treat of the human mind, and, indeed, all the other supposed and commonly denominated general faculties, are liable to similar remarks, as Dr. Brown and some other authors have shown. But, without entering on the discussion, it is confidently affirmed, that these so called faculties have no distinct or separate existence in our constitution; that the words used to denote them are merely general terms, or what the schoolmen denominate universals; that they are as much without archetypes in nature, as those genera and species which have so long employed the wits and divided the sentiments of philosophers; and that,

in fine, the errors of the sect of the Realists, so ably opposed by some modern metaphysicians, have pervaded the core of intellectual science, and vitiated, beyond a possibility of remedy, the views of those very writers who have most strenuously set themselves to expose their extravagance.

There would be little reason for inveighing against the ideal existences now alluded to, did they merely serve for the amusement of busied idleness, or afford moot points for dialectical combatants; but, unhappily, they have been recognized as the proper basis of practical education, and, accordingly, have acquired a consequence and an authority almost unbounded in the concerns of mankind. Native talent, when strong, it is true, rarely fails to break through the trammels imposed by a false and presuming philosophy, and to assert, by the strongest of all arguments, success, its rightful privilege of transgression. But exceptions of this kind are, comparatively speaking, rare; and, when they do occur, are, by a very dexterous logic, conceived rather to confirm the imaginary law; whilst the bulk of mankind, again, either little discriminated from each other, or slavish enough to acquiesce in whatever has been long established, and still enjoys the favour and support of the

learned, contribute, by their unqualified adoption, to perpetuate its influence. What are the results? Decisive enough, one should think, to startle common sense, if the opiate fashion had not lent its stupifying agency to prevent the delusion being discovered; and, at all events, distressing enough to parental affection, though the prevalence of its consequences somewhat mitigates the poignancy of individual regret, by that wretched solace of the unhappy, fellowship in suffering. It is vain to attempt to conceal or explain away the evil. Want of originality, or, rather, originality perverted; mediocrity of attainments; sameness of information, and that, too, of a superficial, and, to all good purposes, useless kind; consequent fickleness of determination as to future employments; inaptitude to excel in any; discontent, idleness, and dissipation;—these are the natural series of effects springing from a system of education, which, presuming on an identity of general faculties, prescribes, without scrutiny or regard to differences in character and the after-vocations of life, an undeviating routine of instruction and study for the mass of mankind.

The dog-breaker would be thought most unfit for his humble employment, who, without respect to the peculiarities of his brute-pupils, should at-

tempt to rear all of them to the same services and pursuits. Yet, the idea is not less absurd which has long domineered in education. Take one solitary example of its general influence, in the case of attendance at the common seminaries of youth. Here, it cannot be denied, many years are spent in the painful drudgery to obtain a smattering of the learned languages, which, if acquired, even in any tolerable proficiency, by one in twenty, are soon afterwards forgotten, or are remembered only for the gratification of vanity, and to the exclusion of more solid acquirements. This error is, no doubt, the product of several causes which have long continued to operate in concert; but, it is mainly supported by the metaphysical conceits which have reigned despotically for so many ages; and, it is here confidently predicted, education will ever continue defective, till a total revolution be accomplished in the prevalent opinions regarding the philosophy of the human mind.

In determining what is to be held fundamental in a system of education, let us assume, in the first place, that human nature is essentially the same in all mankind. By this is meant, that there is but one species of our race; and that the differences, observable in the individuals of which it consists, are only varieties or modifica-

tions of the same powers, referrible to particular and often easily discovered circumstances. This identity, it follows, is perfectly reconcilable with all the peculiarities of character and attainments ever found among mankind; and the peculiarities themselves, it is consequently assumed, though influenced by several causes, as education, example, moral and political institutions, have their origin in the elements of the natural constitution, taking this expression, in its largest sense, to include our corporeal and mental economy. The varieties of genius, tastes, dispositions, and propensities; therefore, are conceived to be no less original and dependent on our organization than the features of the countenance, or the forms and dimensions of the bodily members. An accurate observer, it is believed, will be able to notice such differences in very early life, in the same family, notwithstanding every effort to secure resemblance, and, even where it is impossible to specify any thing in the external agents, to which the individuals have been subjected, that can account for the dissimilarity.

This is very remarkable in the case of twins, who, to all human appearance, have the highest chance of being influenced by the same modifying causes. But, let any one narrowly examine

a pair of children so related, say also of the same sex, that the case may be the more appropriate and free from hypothetical objections. He will almost infallibly perceive some material differences in their tempers, affections, and talents; and may sometimes remark, that these are even much more considerable than the particulars of face, voice, or figure, by which they are usually discriminated. Now, these differences, in many instances at least, by no means consist merely in the degrees of energy in which any individual faculty is possessed. On the contrary, they will usually be found to proceed from, or to imply, a diversity in the combination of the original powers themselves. The children, for example, shall possess, perhaps in an equal measure, the faculty of verbal memory, or the talent of acquiring language, and several other faculties, so that it cannot be said that one of them is cleverer or has more sagacity than the other; yet, one of them, notwithstanding, shall very early display a fondness and aptitude for music, while the other, without any defect in the organ of hearing, is nearly insensible to its charms, but exhibits a no less striking and peculiar predilection for the beauties of form and colour. These are not, indeed, very important distinctions, but they will, nevertheless, greatly diver-

sify the characters of the individuals, and, in fact, materially influence their progress through life. Still more remarkable differences are to be met with, in the combinations of the intellectual and the moral powers; and, in short, it will be found as impracticable to determine the general character from the existence of any particular talent, or any particular talent from the general character, as to know the complexion or figure of a man from hearing that he has a poetic fancy, or to decide as to his being a mathematician or a painter from the circumstances of his having dark blue eyes and being six feet high.

It is assumed, then, that there are original peculiarities of character; and, it is affirmed, these require to be understood, in order to the successful adoption of a plan of education. The parent or teacher, who, without attending to these peculiarities, should expect the same results from the same course of instruction, must in the end be disappointed. Exercise, it is true, contributes to the development and strength of our active powers; and, on the other hand, these are very apt, from neglect or disuse, to become feeble and inert. We are supplied, it may be said, therefore, with the means of accomplishing the same results, though the materials be some-

what different. Within certain limits, this is undoubtedly true, and the principle is of vast efficacy in education, as will afterwards be shown. But, admitting it for the present without qualification, it may well be questioned, whether, in every or in any case, it be advisable to thwart, as much as we may, the designs of Providence, which surely does not appoint the original differences in vain; and, after all, it will be found, that the resemblances, supposed to have been effected by the same process, are more apparent than real. They consist merely in the acquisition of similar ideas, an equal degree of speculative knowledge, or the same kind of information; but, by no means amount to identity of intellectual and moral habits, or any thing like perfect correspondence of character. It follows, besides, from a principle already laid down, that the utmost force of education alone will never produce complete similarity, as it is impossible for any labour or ingenuity, on the part of man, to bring a faculty into existence which nature has not given. The maxim, in short, so generally applied to the poet, that "he must be born, and cannot be made," is no less suitable to every genius or talent which calls forth the admiration of mankind. It may be cultivated and improved, but it has its origin and its title from the author

of nature. A conviction of this truth, humbling as it may be, to those whose wealth seems to command the possession of every enviable advantage, would prevent many disappointments, by suspending efforts, which, it is painful enough to learn, have proved abortive, without the aggravation of perceiving that they have been decidedly injurious, inasmuch as they tended to embarrass and fetter the mind, and squandered the time which ought to have been occupied in its legitimate and natural culture.

The component parts of man, considered as a sentient and intelligent being, may be divided into three kinds, denominated by the epithets *animal*, *intellectual*, and *moral*. Each of these is capable of subdivision, and comprehends a number of particulars. These do not all appear, or manifest themselves, at the same period of life in every individual; they are possessed by different persons in various degrees of strength; and they may exist in a variety of combinations. Hence, one man is in some respects unlike any other; and the same individual differs considerably from himself at different periods of life. The animal powers, we have in common with the brutes; some of the intellectual faculties are also to be found in the lower animals; but the moral prin-

ciples appear to be confined entirely to human nature.

A certain mode of speaking is required, when discoursing of all those constituents; and, accordingly, it is proposed to restrict the terms *appetites* and *propensities* to the first; to employ the word *faculty* as appropriate to the intellectual portion; and to express the moral powers by *affections*. It is readily admitted, that sundry objections may be made to this phraseology, as well as the arrangement to which it is subservient. But, however incomplete or defective either of them may be, adherence to them, it is believed, will, in the absence of a better guide, be found attended with sundry advantages, and, especially, that of divesting an interesting subject of much of the confusion and perplexity in which it has not unusually been involved. It is better, on the whole, to adopt such expressions as are in common use, and to give them a limited and definite, though an uncommon application, than to risk the charge of affectation by employing novelties.

In the order of nature, the appetites present themselves first. "The faculties which we have in common with brute animals," says Dr. Reid, "are of earlier growth than reason. We are irrational animals for a considerable time, before

we can properly be called rational." Hence, an individual of our species, in his earliest periods, differs almost solely in external features from the youth of other species of animals. The intellectual powers, also, which are soonest developed, and which form the means of obtaining for us an acquaintance with the material world, are frequently possessed by some of the lower animals in as high, or a higher degree. As the appetites, again, give occasion to well-known sensations, and certain corresponding expressions, so these faculties prompt to exercise of the senses and bodily members. The affections, or moral powers, are more tardy of appearance; and, being somewhat silent, or secret, in their influence, are liable to be overlooked, till external circumstances have established the character of the individual. It is this peculiarity in their mode of operating, conjoined with the lamentable fact of their being often belied by the conduct, that has induced some writers to deny their existence as a component part of our nature. But it is here assumed, that we have, by nature, a sense of right and wrong, a conviction of demerit on the commission of evil, and a notion of some superior power, to which we are accountable for our actions; and that these, and sundry other principles of a kindred sort, are no

less essential to our constitution than those appetites and faculties which are universally admitted to belong to our species.

The characters of mankind, though essentially resulting from the various simple powers, depend greatly on their combinations. It rarely happens that an individual is so perfectly balanced between the three constituent portions of his nature as not to show a decided preponderance of one of them. Most men have the animal in the largest proportion, and in the greatest activity, even where intellect is very conspicuous. Thus, talents of the greatest energy and splendour are not seldom allied to propensities of so powerful a kind, or appetites in such excess, as to render the possessor at once an object of admiration and contempt. To be a poet and a drunkard—a mathematician and a glutton—to have the talent of eloquence, and to be licentious, or a debauchee—or to be remarkable for benevolence and stupidity—is alike consistent with observation, and the laws of human economy. The combinations, in short, are innumerable. Where the appetites and the affections are combined in an eminent degree, especially if intellect be defective, there takes place an almost perpetual conflict between the sense of duty and the temptations or tendencies to

transgress it, which is not only extremely distressing in itself, but is apt to terminate in a state of insanity. The alliance of the faculties with the affections, both being in a high degree, without a suitable or ordinary portion of the lower constituents, forms a character of comparatively rare occurrence; which, however amiable or admirable, is likely to be defective in energy, and is consequently little fitted to contend with the hardships and annoyances of life. This combination more frequently falls to the lot of females, whom it is apt, for a time, to render enthusiasts in whatever engages their attention; but in whom, from the failure of their designs, it is not unusually followed by a feeling of disgust at life, and a state of apathy towards its concerns, destructive alike of social and private happiness.

It is certainly the design of nature, that the animal part of our constitution should be subordinate to the intellectual, and that this should receive law from our moral principles. No correct idea of our constitution can be entertained, without having due regard to the relations of its component parts. Bishop Butler has well illustrated this remark, by comparing our nature with the structure and economy of a well-known piece of mechanism. "Suppose the several parts

of a watch taken to pieces, and placed apart from each other. Let a man have ever so exact a notion of these several parts, unless he considers the respects and relations which they have to each other, he will not have any thing like the idea of a watch. Suppose these several parts brought together, and anyhow united; neither will he yet, be the union ever so close, have an idea which will bear any resemblance to that of a watch. But let him view those several parts put together, or consider them as put together in the manner of a watch—let him form a notion of the relations which those several parts have to each other, all conducive, in their respective ways, to this purpose, showing the hour of the day—and then he has the idea of a watch. Thus it is with regard to the inward frame of man. Appetites, passions, affections, and the principle of reflection, or conscience, considered merely as the several parts of our inward nature, do not at all give us an idea of the system or constitution of this nature, because the constitution is formed by somewhat not yet taken into consideration, namely, by the relations which these several parts have to each other; the chief of which is the authority of reflection or conscience. It is from considering the relations which the several appetites and passions in the inward

frame have to each other, and, above all, the supremacy of reflection or conscience, that we get the idea of the system or constitution of human nature."

It is no objection to this analogy, that, in point of fact, the lower parts of our constitution frequently, nay, in many persons, continually, violate the subordination intended in our nature; nor does this view of the subject any way contradict the theological opinion, here admitted to be true, which asserts the present depravity or corrupt state of our nature, however this may be supposed to have been produced. On the contrary, the very idea of transgression implies departure from some rule or appointed order; and the demerit or guilt of our actions consists in the violation of our higher powers, or in insubordination to conscience,—whether conscience be considered merely in its natural state, without the co-operation of any external authority, or as enforced and enlightened by a revelation from the Almighty.

If no such authority or supremacy, as is now contended for, were established in our constitution, it would be impossible, by any natural principles whatever, to impress our minds with a conviction of guilt; and, hence, a justification would be afforded for those licentious doctrines

which aim at the subversion of all morality, by adducing the strength of our lower powers as a sufficient reason for our conduct, as it is in the case of the brutes. On the other hand, the most strenuous advocates for revelation may rest satisfied, that, in asserting the existence of such an authority, considered as an original and essential part of our constitution, no more is claimed for it than serves to demonstrate the efficacy and suitableness of revelation to the actual condition of mankind. The former position is ably stated by Butler. "Mankind has various instincts and principles of action as brute creatures have,—some leading most directly and immediately to the good of the community,—and some most directly to private good. Man has several which brutes have not,—particularly, reflection or conscience, an approbation of some principles or actions, and disapprobation of others. Brutes obey their instincts or principles of action according to certain rules,—suppose the constitution of their body, and the objects around them. The generality of mankind also obey their instincts and principles, all of them; those propensions we call good as well as the bad, according to the same rules,—namely, the constitution of their body, and the external circumstances which

they are in. Brutes, in acting according to these rules, act suitably to their whole nature. Mankind also, in acting thus, would act suitably to their whole nature, if no more were to be said of man's nature than what has been now said. But that is not a complete account of man's nature. Somewhat further must be brought in to give us an adequate notion of it,—namely, that one of those principles of action, conscience, or reflection, compared with the rest, as they all stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the absolute direction of them all, to allow or forbid their gratification; a disapprobation of reflection being in itself a principle manifestly superior to a mere propensity. And the conclusion is, that to allow no more to this superior principle or part of our nature than to other parts, to let it govern and guide only occasionally in common with the rest, as its turn happens to come, from the temper and circumstances one happens to be in; this is not to act conformably to the constitution of man; neither can any human creature be said to act conformably to his constitution of nature, unless he allows to that superior principle the absolute authority which is due to it. The practical reason of insisting so much upon

this natural authority of the principle of reflection or conscience is, that it seems, in a great measure, overlooked by many who are by no means the worst sort of men. It is thought sufficient to abstain from gross wickedness, and to be humane and kind to such as happen to come in their way. Whereas, in reality, the very constitution of our nature requires that we bring our whole conduct before this superior faculty,—wait its determination,—enforce upon ourselves its authority,—and make it the business of our lives, as it is absolutely the whole business of a moral agent, to conform ourselves to it.”

As to the second position, namely, the suitability of revelation, considered not only as a rule of life but as a dispensation of mercy, it may be enough for the present purpose to appeal to the experience of mankind, whether, having candidly compared themselves with even their own limited standard of morality, they do not often find cause for self-condemnation; and, whether, in this state, and when natural reason and every thing else fail to give them relief, they do not perceive in revelation, supposed to be true, a sufficient ground of comfort and hope? But, however imperative the gradation and

relation of our powers may be, nothing can be more difficult, in most cases, than the preservation of due authority. Every plan of education which does not tend to its establishment is radically defective. Yet, how few are there, professing to take the charge of youth, who are either aware of its importance or any way careful to maintain it! The slightest review of what is commonly proposed in the seminaries of learning will evince a degree of inattention or disregard to this object, which leaves little reason for believing, that a correct or an adequate idea of human nature is entertained by many who assume so momentous a responsibility.

It will scarcely be said, that more is really accomplished in these than what is promised, or that the omission of the statement, in the enunciation of their plans, is the result of modesty, and is amply atoned for in the operation of the systems themselves. The advantages usually held forth, it is obvious, are almost exclusively intellectual, and these are very limited. Thus, verbal memory, alone, or the faculty requisite for acquiring languages, is the chief subject of cultivation in many cases. In others, where the mathematical sciences are in repute, the principal occupation of the student is the passive recep-

tion of ideas respecting magnitude and number. All of these institutions are confined in their range, and, so far as they are any way useful, regard rather a part than the whole of the intellectual constitutions subjected to their operation. In short, the system of scholastic education, adopted in Europe for ages, is calculated merely for the benefit of a few individuals whom nature has gifted with an unusual share of some of those specific powers or talents, which are thought necessary for the successful prosecution of what have been held fashionable studies. The majority of the pupils, not remarkably endowed with these talents, but possessed, perhaps, of other specific faculties really no less estimable, though not so highly appreciated, pass through their prescribed time and treatment with little acquisition and less repute; and have afterwards to discover in themselves, and to cultivate, those means, by which alone they can redeem their characters from the charges of ignorance and stupidity, so liberally bestowed by their prejudiced instructors.

Inadequate, and, generally speaking, unsuccessful as the schemes of the institutions now alluded to may be, judged of by the narrow principles on which they are founded, their imperfections will appear vastly more serious, when

considered in relation to the highest portions of our nature. These are either totally disregarded, as beyond the province of a teacher, or are conceived to be sufficiently attended to, if good precepts be occasionally given, and a due quantity of chastisement inflicted for the grosser violations of morality. But, good precepts, unfortunately, can no more secure virtuous conduct, than a skilful treatise on the functions of the stomach can promote digestion; and bodily punishment, if frequently employed, is more likely to produce obduracy of feeling, a spirit of effrontery, or a still more odious hypocrisy, than to overcome vicious habits and establish the salutary supremacy of the moral affections.

It is positively absurd to expect that one rule, however good in itself, should apply to the different tempers and dispositions of youth; and it is certain, every seminary, which, in place of providing for the cases of individuals, treats all of them on the same irreversible principles, is defective and must prove injurious. This furnishes an objection to most boarding schools, which no reasoning can remove, and for which, perhaps, none of the advantages contended for by their most sanguine advocates can sufficiently compensate. The utmost care of an affectionate and judicious parent will barely suffice for

the considerate observation and guidance of his own children. Contrariety of tempers, differences of talents and propensities, will severely tax his patience and attention; and the necessity, which he will feel, for modifying his conduct and treatment to existing circumstances, will demonstrate the inefficiency of every prescribed routine, whether the result of practice or the offspring of theoretical speculation. Experiments, he will perceive, must be tried, for which, no known system, however comprehensive, affords a precedent, no treatise, however recondite, can furnish a formula. Success in other cases, or even in the same up to a certain period, does not warrant confidence in his present determination, because an unlooked for peculiarity in the present emergency was no way provided for by his former experience. He must provide, again, therefore, on the task of discovery and invention, and can have no basis for hope but in the correct survey of facts, and the nice correspondence of his plan of treatment to the result of his inquiries. How improbable is it, that any one man, remarkable, solely, perhaps, for his classical learning, should be able to perform the duties of a dozen parents; or that, however sedulous his anxiety, and conscientious his zeal, in endeavouring to discharge

these duties, he should not be guilty of omissions and mistakes quite fatal to some of the objects of his professional care ! He may convey, it is true, a large portion of his knowledge of the dead languages, and multiply ideas of a literary or scientific nature ; but, surely, these are a feeble foundation for excellence of character, and wretched substitutes for the exercise of those peculiar talents and powers by which individuals are discriminated from each other.

The usual effect of education, as generally conducted, is the destruction of originality ; and nothing can more certainly realize this consequence, than imposing one and the same standard on the endless and really important diversities of intellect and faculty. But this is all that can be expected, or is held forth, in public schools. The objection applies against any specific standard whatever, for it is evident, that the production of sameness, if attainable, would be utterly subversive of some of the powers, and, therefore, would be in direct opposition to the manifest designs of nature. It applies with additional force to that system which has long constituted the chief object of regard in most of the countries of Europe. That the languages of Greece and Rome are on many accounts worthy of cultivation, no one will deny, who has the

slightest acquaintance with the admirable works written in them. Independently of the information on a variety of interesting topics, to be derived through this channel, there is a very powerful incitement to the study of these languages in the circumstance of their being a highly philosophical or scientific medium of thought. But, that they are entitled to any thing like exclusive attention, or to such an unqualified preference as has usually been shown them, cannot be admitted, without surrendering convictions of the most cogent and imperative kind. Admitting, however, for the present, that the prejudice in their favour is as correct as it is prevalent, it is fortunate for the world, that there exists a reason for not persisting, beyond a certain time, to urge their superior importance, in the well-ascertained fact, that many highly useful and highly able men, have been almost total strangers to any advantages which they are supposed to confer, and would have been no less estimable in society, if these languages had never travelled beyond the boundaries of the countries where they were as vulgar as the common dialects of existing people. Greek and Latin, in the manner they are commonly inculcated, it is confidently averred, do much more harm than good to the generality of those

who are forced to study them ; and, if considered as the end of education rather than one of the means, can have no other effect than that of abusing the understandings of mankind, and destroying much of that genius which might enlighten the world, did not their preposterous claims intervene to arrest its progress. Who, except a parent, unbiassed by the professional prejudice which enjoins this study, and feelingly alive to the interests and welfare of his children, will be at the pains to investigate their peculiar talents or peculiar defects ;—to ascertain, so far as the limited power of human sagacity, sharpened by love, will allow him, the purposes and employments for which they are most adapted ; and, consequently, to substitute in its place that kind of instruction and exercise which are best fitted to insure their proficiency and success ?

These remarks are not intended to convey the opinion, that all parents ought to become the teachers of their offspring. Such an idea is absolutely at variance with the economy of civilised life and the necessary engagements of mankind. All that is meant to be enjoined is the occasional serious inquiry into peculiarities of character, as preparatory and assistant to vicarious instruction, where this is determined on. But those parental duties, it is acknowledged, are

conceived to be altogether incompatible with the practice of giving up children, of either sex, to the management of strangers at a distance,—a practice subversive, it is believed, of some of the sacred affections of human nature, and prolific of evils which no after-concern or solicitude on the part of the parent can redeem.

What, it may here be inquired, are the chief peculiarities to which children are subjected in such situations? In the first place, there is a total interruption to that tender and endearing intercourse, and that feeling of regard, kindness, and awe, which formerly subsisted, and ought to subsist, between them and the various members of their family. The heart, deprived of the objects on which it had hitherto reposed, is racked with hopeless anguish, from which it finds no refuge, but in a desperate effort for independence of every being formerly loved, or a hypocritical submission to present necessity. Then come a thousand evils in the shape of companions, each of whom has his passions, tempers, and caprices, to be considered, yielded to, or opposed. Universal acquiescence, whether the result of constitutional timidity or false policy, is an invitation to oppression and insolence. Resistance, on the other hand, necessarily entails suffering for a time, and must,

at all events, be limited by the important circumstances of the age, and strength, and connections of the assailants. In the one case, the character of cowardice, which is necessarily established, generates duplicity and meanness. In the other, there gradually arises the very worst feature of a tyrant, a malignant disposition to torment the helpless. It is inconceivable either effect should aid a man's progress through life, or in any way contribute to his happiness. The sufferings, to which most youth are destined in this mode of education, are as little preparatory, that is usefully, to what they have afterwards to encounter, as the miserable usurpation, to which they occasionally give place, is unlike the fair superiority which a well-principled man would wish to possess over any of his fellow-creatures. And thus, it is highly questionable, if the argument which has commonly been urged in favour of such discipline, namely, that it seasons one for the business and conflicts of life, be entitled to any other notice than a flat denial of its truth. But, even admitting its accuracy, it might well be replied, any advantage, which can accrue from so unpromising a probation, is dearly purchased by so many years of misery in the early part of life, and by the deterioration of the health, spi-

rits, dispositions, and feelings which that misery entails. The knowledge of the world, again, supposed to be obtained at such seminaries and under such discipline, is at best of a spurious kind, consisting rather in fancied acuteness of discernment as to the designs of others, than the possession of practical good sense, or the exercise of a salutary candour of mind; and is, at all events, generally quite unallied to any acquaintance with the manners and conduct of mankind in ordinary life. The behaviour of those youth who have recently quitted the bondage of the school, it will accordingly be found, is usually as defective in good-breeding and ease as it is distinguished for conceit and self-sufficiency.

The preference usually shown to certain attainments, and the almost idolatrous respect paid to the works of antiquity, together with the exaggerated opinion currently entertained of the masters,—an opinion, notwithstanding, very frequently associated with a strong inclination to ridicule their foibles and elude their vigilance,—are not among the least of the absurdities to be met with in schools of the description now alluded to. These are apt to maintain an influence through life, though at variance alike with the demands and interests of society and the consti-

tution of human nature. This is so obviously true as to give rise to a common remark, namely, that those persons who have arrived at celebrity, in any rank or employment of life, have been almost entirely indebted for it to the industry and pains which they have bestowed on themselves, when the period of their thralldom and idleness had expired. The remark, indeed, is not decisive; because, it is certain, the most effective education a man ever receives originates in his own determination, and is prosecuted without the dread of any other punishment than the foreseen consequences of deficiency. But, it is contended, the operation of this beneficial principle is much more likely to be realized at an early period, when the counsels of a parent, advanced on suitable occasions, and illustrated by suitable examples in actual life, have at least a chance of being listened to, than where the youth is abandoned to the impulses of his own mind, or is forced to grope his way amongst the enticements to indolence and the dogmata of a mercenary and uninterested stranger. Many other objections might be stated to the system of school-education, here opposed, as unfriendly to the intellectual, no less than to the moral welfare of youth. But enough has been said, it is imagined, to convince any unprejudiced pa-

rent, that he is totally unjustifiable in consigning over his children to the care of other persons, unless in some unfortunate cases, which sometimes occur, where it is positively and obviously certain they cannot be worse off, or have a less chance of favourable cultivation than under his own superintendence. Where imperative reasons do not warrant this surrender, it is held on every account advisable, to adopt that species of education which combines the known and natural influence of family life, with the advantages arising from the regular but temporary interference of hired teachers. Such is the system adopted in most large towns, where established day-schools, for every branch of learning, present whatever the most anxious parent could desire, without requiring the separation of his children beyond a few hours at a time. Where this is impracticable, it is conceived the next best mode to find a substitute for his own house and attention in the domestic circle of a relative or friend, resident where such an establishment exists. Failing this, it may be proper to entrust his children, at least for a short period, and with occasional interruptions, to the charge of a person of competent information and good sense, who limits his pupils to a

number perfectly within the bounds of satisfactory observation. These remarks, it will be easily observed, apply only to children at an early period of life. When the character is somewhat formed, and the pursuits or occupations are determined, there generally exist sufficient reasons for the adoption of a different procedure.

Disappointment is so much the lot of most men, that one may think it nearly as much in the order of nature as the vicissitudes of the seasons or the rising and setting of the sun. No wonder, then, that it is so often experienced in the concerns of children. Their sex, constitutions, endowments, tempers, and other peculiarities, are either not at all, or, in the smallest degree, within our power. And, as these have all an influence on their education, it is obvious that there is no security for the fulfilment of our wishes respecting it. In many cases, there is the highest reason to believe, total failures, and even some considerable shortcomings, are more owing to the vanity, prejudices, and mal-administration of parents, than to the defects or vices of children. How few persons deny themselves so far as to abridge their own pleasures, or abstract a portion of time and attention from un-

necessary pursuits, to cultivate the acquaintance and interest the minds of those whom they have brought into the world, and on whose progress in it they have so large a sway? Is it reasonable to expect any thing but vexation and regret, where the only merit in the matter of education consisted in the laying out of money, the value of which children do not understand till it is too late for them to requite it? The fact is, children are more correct reasoners than is commonly imagined, and have, besides, so much selfishness as to know and feel very well, in general, the amount of actual services and benefits conferred on them; but, then, they measure and appreciate it in a way, and on principles, which cannot be understood without some inquiry and observation. On the discovery of these, so that one may be able, on most occasions, to urge the most suitable motives, depend the probability of successful instruction and the gratification of parental hope. Nothing, however, can be more unfounded than the opinion, that the same labour, either in kind or degree, will suffice for all the individuals of a family. This will be easily understood from some of the preceding remarks; and we are now necessarily led, therefore, to the consideration of those cases in which deviations from the com-

mon constitution of our species are met with. Here a very fruitful but no less painful subject of disquisition presents itself. The anxiety of an affectionate parent, in the due rearing of a child, is, no doubt, one of the main trials of human life; but the burthen is greatly increased, when an imperfection in bodily constitution, any defect in the intellectual faculties, or a perversion of moral powers, occurs, to require a specific mode of cultivation. As such a misfortune may happen to any person who has a family, an investigation into the varieties of the cases, and the establishment of some effective means for properly treating them, become objects of general interest. An additional reason has contributed to that high degree of attention which has been bestowed on them of late years, namely, the opportunity which such cases afford for ascertaining certain particulars in the history of the human mind, and some curious results are the consequence. The chief things to be inculcated are the important facts, that the want of some of the bodily senses does not prevent the acquisition of a high degree of knowledge, or incapacitate the individual from acting a useful part in life; and that there are few cases, among the still more deplorable beings who are defective or imbecile as to intellect, or vicious as to prin-

ciple and conduct, in which there is not afforded some material for a species of education, capable of preventing them, at least, from becoming objects of disgust and nuisances to society.

The whole subject, taken in its largest sense, may be subdivided and treated in the following order:—1. Education of Children in general. 2. Education of the Defective. 3. Education of the Criminal. 4. Education of the Poor. 5. Education of Adults and the Aged.

CHAP. I.

ON THE EDUCATION OF CHILDREN IN GENERAL.

THE chief topics comprehended here may be arranged thus:—1. Bodily health; 2. Amusements; 3. Studies; 4. Accomplishments; 5. Morals and Religion.

SECT. I.

BODILY HEALTH.

THE importance of a healthy vigorous constitution, to all the attainments and purposes of life, is too obvious and too well-known to require discussion. Weakness and disease, though they do not always either prevent the formation of useful habits, or incapacitate the individual for every enjoyment, undoubtedly exert a pernicious

influence on the capabilities and fortunes of mankind. This has induced some nations to tolerate the practice of destroying such children as appeared likely, from their feebleness or mal-conformation, to become burthensome to society. But the spirit of the Christian religion forbids a policy so repugnant to parental affection; and, fortunately, the refinements and inventions of civilization present sundry modes of disposing of or providing for these less favoured objects, without shocking the feelings of humanity. The circumstances affecting the health of children are,

Organization.—This is little if at all within the power of mankind. Yet something respecting it is so much dependent on volition and foresight, as to require being noticed in this place. Certain diseases, both of mind and body, are, undoubtedly, for reasons which it is unnecessary to investigate, hereditary, and, in consequence, prevalent in certain families. It is surely the duty of every individual, as far as his observation or knowledge extends, to avoid a connexion, the issue of which, in all probability, will be liable, for example, to derangement or scrofula, two of the most formidable maladies which can afflict our species. Unfortunately, the attach-

ment of the sexes is sometimes of too insidious a nature to allow the consideration of futurity, and sometimes too powerful to be resisted by the apprehension of a possible evil. A person who should be chiefly, or in a great degree, guided by prudence in the choice of a partner, would pay attention to sundry other particulars, regarding constitution, temper, and deportment. But these are of too delicate and complex a nature to admit of being specified; and, besides, the intention of this treatise is directed to what *does*, not to what *might*, exist. The same reason may be given for avoiding any remarks on the influence which the conduct and condition of the mother have on the organization of her child. The subject, however important, is obscure, and properly belongs to a professional department.

Nutrition.—Nature provides the best nourishment for the infant in the breast of its mother. If her state of health prevent her from suckling, or other circumstances induce her to decline so important a duty, it is advisable to seek a substitute in the person of a clean, healthy woman, who has given evidence of her competency for the task in the thriving condition of her own child. Should there be plenty of milk, and it agree with the infant, there is no occasion for

other nourishment for some weeks, when it is generally proper to give a small quantity of very light food once or twice a day. When this is observed to agree, and the child has got accustomed to it, the quantity may be augmented, and, in proportion as it is so, he is to be denied the breast. It is wrong to allow him to take of either so largely as to produce vomiting, though it be safer for him to reject the overplus in that manner than to retain it. The process of weaning ought to be gradually accomplished between the seventh and the tenth months. Healthy children require and will readily digest a considerable portion of plain aliment. Spiceries and all other stimulating ingredients are, in general, not only superfluous, but highly injurious. Those cases in which they may be needed demand the attention of a medical practitioner. It is an error, however, to deny a child every article which does not enter into his ordinary bill of fare. A little variety, especially as to substances which are by no means pernicious, not only prepares him for those changes to which he must almost of necessity be subjected, but also adds to his stock of knowledge respecting the nature and properties of bodies. Moderate indulgence in this particular, it will be found, is far less likely to occasion either distempers or a disposition to pam-

pering, than the contrary system, that of extreme simplicity, is to give rise to a flabby fullness of constitution and torpor of intellect. But every approach to the character of a glutton or an epicure is most carefully to be resisted. On the whole, there is no danger of either of them being formed, so long as the child is decidedly fonder of play than his victuals. It is a common but a very hurtful practice of parents, to tempt or bribe their children to do what they wish, by the promise or the gift of something of an eatable nature. This at once weakens the sense of duty, by calling in a new principle or motive for action, and encourages a habit of attention to the pleasures of the palate as one of the highest enjoyments of life. It would be better, it is believed, to chastise a child a dozen times a day for disobedience, than to secure a merely deceitful submission by the operation of such a reward.

Cleanliness.—We ought to discriminate between real cleanliness and the appearance of nicety in dress. The former cannot be too strongly inculcated; the latter may please the vanity of parents, but adds nothing to the welfare of the child. New-born infants require the whole of the body to be washed, at least once a

day, and the lower parts as often as occasion demands. Several of the diseases of the skin, to which children are liable, are either produced or aggravated by the long application of filthy substances, whether the product of the system itself, or acquired from without. Their heads are particularly susceptible of serious inconvenience and a protracted disorder arising from neglect. The habit of bathing, either in cold or hot water, as the season of the year and other circumstances may regulate, is in every respect commendable for the health of children. Nor, is it enough, that those who have the management of them do what is requisite, in the way of effecting cleanliness at certain times. Children, for the most part, are naturally slovens, and inattentive to what concerns the purity of their bodies. They must be taught the absolute necessity of frequent and general ablution, and made to practise it on a penalty little short of what would be inflicted for a moral transgression.

Exercise.—This must vary with the age. In the earliest period, the child is indebted for it to his nurse; but, if healthy, he soon makes some exertions independently of her aid. To these he may almost always be safely entrusted,

as his attempts, should they prove beyond his ability, can rarely hazard him in life or limb, and have the important effect of tutoring him as to his own strength and deficiency. Too great and unremitting caution, on the part of his keeper, is apt to lead to timidity, and a habit of dependence, not consistent with the purposes for which nature has destined him. Exercise is most salutary when carried on in the open air, provided it be not so intensely cold as to prove injurious to the tender lungs of the child, or to require a greater degree of exertion to keep him warm than his strength will permit. Children may commonly be entirely left to themselves as to the kind and quantity of exercise to be taken. They never think of using it merely as conducive to health, any more than of taking food in order to be nourished by it; but are determined in both by principles and motives altogether distinct from reason, or regard to consequences; and to these they may be safely committed, at least within certain limits, which it would be no less impolitic than ungenerous superfluously to abridge. It is an established fact, that many more deaths occur amongst children brought up in large cities than in the country, and that the former are, in general, less vigorous. Much of the effect may, no doubt, be imputed to the mode

of living, but the chief agent appears to be the difference in the purity of the air. Occasional residence in the country is, therefore, to be recommended, both as conducive to health, and as furnishing various opportunities for the acquisition of useful knowledge.

Medical treatment.—Most of the diseases of children, exclusively of those which are the product of contagion, result from errors and irregularities of food. Their stomachs are easily disordered, especially by substances to which they are unaccustomed; and impaired action of the bowels naturally follows excess, or the use of improper articles. Parents require to be informed of a few particulars of this nature, and of the mode of employing some simple medicines, calculated to remove or alleviate the minor complaints of their tender charge; but it cannot be too strongly inculcated on them, to avoid overconfidence in their own skill, and to have recourse to competent assistance, whenever the slightest deviation from good health, of a kind unknown to them, is observed. Inattention, and a misplaced economy, are often punished by the loss of those objects on which the fondest hopes are placed. The death of a child is one of the severest trials which human nature can sustain.

It is aggravated, almost beyond endurance, by the conviction, that time was lost in idle deliberations what to do, or in unscientific endeavours to restore health. A medical man ought to be considered as the friend of a family, entrusted with, and anxious for, the welfare of its rising members; and entitled, therefore, to the earliest information of every event affecting it, beyond the narrow limits of domestic practice.

SECT. II.

OF AMUSEMENTS.

THE activity of the infant mind is the source of all the philosophy and useful knowledge which it requires for the journey of life. It ought not to be restrained, because it wants the methodical steadiness of disciplined exertion. Every object is new, unknown, and wonderful; and must be studied in all the variety of modes which are requisite to unfold its mysteries. The child is not satisfied with the operation of one sense. It is not enough for him that he see; he must subject the curious mover of his admira-

tion to every organ that can convey information to his mind. To him it is of no consequence that the ingenuity and labour of the workman are acknowledged in the nominal price of what he submits so rudely to experiment; or that the purposes to which it has been allotted give the sanction of utility to its claims for exemption from his destroying agency. These are circumstances foreign to his scanty ideas, and, at all events, too unimportant in his estimation to arrest for a moment his zeal for knowledge. They rather add another motive to his desire of discovery. The powerful propensity which thus displays itself, at the expense of many a valuable commodity, is branded with the name of the love of mischief, denounced with many a threatening, and reprobated with many a chastisement. It is thus driven from object to object, till the whole range of the child's horizon is exhausted, when he either sinks into apathy, or is impelled to seek for other gratifications beyond the precincts of his nursery. This disposition to acquire knowledge, though under the semblance of amusement, is very indifferently accommodated by the usual allowance of toys, especially if these have no other recommendation than a little showy colour, an imitative sound, or a pigmy resemblance to some well-known being. It

seeks rather the realities of full-grown seriousness, and emulates dominion over the identical archetypes themselves. And here consists one of the errors which parents are apt to commit. They imagine they have discharged their duty, when they have furnished the mimic materials from which amusement is to spring; but these are speedily broken, discarded, and forgotten. After some contrition, and many entreaties, another series supplies their place, and no less speedily vanishes. Should kindness happen to have the ascendancy over irritation, or the restlessness and importunity of the young pleader annoy the parent into fresh concession, the toy-shop is again ransacked for victims, which are destined to as short an existence as their predecessors. It is now determined, perhaps, on the part of the parent, to purchase no more, and to leave the little Goth to the vacancy and barrenness of his own mind. This is a cruel and an unjust decree; it is to punish him for the exercise of good sense—for a truly philosophical indifference and contempt. The fact is, children will not destroy what they value any more than grown men. The fault lay in the proposer and purchaser of such absurd trash; not in the ingenious little mechanic, who contrived so dexterously to reduce it to its elementary principles.

Provide him rather with materials and tools, such as he sees and knows to be of use, but, of course, of dimensions appropriate to his size. Give him opportunities of learning, by his own observation, how they are employed, and what are their results; and let him have every encouragement, which silence, and the absence of all officious interference can bestow, for successful and happy working. He will, no doubt, waste much, proceed awkwardly, occasionally hurt himself, and, after all, make nothing worthy of so much time and labour. But he has, nevertheless, been profitably occupied; and he will have advanced, not a little, in his acquaintance with the properties of bodies, and in the knowledge of some of the mechanical powers. These prepare him for new pursuits, and more enlarged undertakings. But he ought not to be confined to such employments as are carried on within doors only, or have the appearance of regular working.

Children love to be together, for the sake of play, and it is very right they should be so. They then learn some of their most important ideas; gain an insight into the characters of their companions, by which they are enabled to form certain principles of action in their intercourse with their species; and, which is far from being

of least consequence, they are made to feel the necessity of putting a restraint on their own humours and passions. It is essential for the attainment of these benefits, that their playmates be as nearly as possible of like age, rank, and circumstances. Any obvious or easily discovered disparity is highly injurious to the individual who conceives himself the superior, and a worse disposition cannot be cherished than that love of dominion and tyrannizing to which such a conviction often gives rise.

The grand secret of managing children consists in keeping up the interest of their minds. As this is most readily done through the medium of their diversions, that is, of what they themselves esteem amusements, it is obviously necessary to consider these as much more important than the opinions and tastes of grown-up people would suggest.

SECT. III.

OF STUDIES.

THE studies of children may be reckoned of two kinds, general or preparatory, and particu-

lar or professional. The whole subject is interesting in the highest degree; and has, in consequence, gone far to restrict the term Education to a few acquirements which happen to have obtained the sanction of fashion. But, in the enlarged view now taken of the subject, according to the definition adopted, it is entitled only to a limited share of attention. The details of each study, whether general or particular, would be equally disproportioned and unnecessary in this place.

General studies.—These respect the acquisition of sundry things, requisite for every person who has to sustain a respectable rank, or perform a useful part in society, such as the arts of reading, writing, and counting; grammar, and the elements of logic and rhetoric; history, geography, and natural history; the rudiments, at least, of the Latin and Greek languages, to which the French, from its almost universal use, may be added; a course of polite literature, more or less extensive, and comprehending some of the best writers of antiquity, as well as the modern classics, whether in prose or poetry; and the outlines of the most important theories and institutions in metaphysics, politics, and religion. A due acquaintance with these va-

rious topics may well be entitled a liberal education.

It is not a matter of indifference, in what order these subjects are studied; and, it may well be questioned, whether the method commonly followed be the preferable one. Grammar, for example, and the dead languages, are usually prescribed immediately after children are able to read and write. Any proposal to break in on this system, however consistent with reason, or defensible on the dictates of nature, is almost certain of opposition from the friends and admirers of established things. But it may not be quite heretical to wish, that the established mode had been somewhat different; that the elements of natural history, for example, and some of the more useful sciences, had preceded the study of the languages; and that these were deferred, till the discovery of the deficiencies or peculiarities of the native tongue, and a course of reading on general subjects, should point out the advantages to be derived from them. In this manner, it is believed, more vigour and greater compass of mind would be acquired than are usually attained on the common plans; and much less time would suffice than is now given, for a superficial acquaintance with classical learning, which is

all that the generality of mankind either require or derive from their juvenile studies.

But, however desirable a change in education, to this effect, may appear, it is not in the power of ordinary persons to accomplish it. They are almost necessitated to adopt what is customary; first, because circumstances do not favour any other plan; and, secondly, because any attempt of a new and unsanctioned kind would subject their children to sundry inconveniencies, of too serious a nature to be lightly hazarded. Any effectual revolution must originate in those who give law to public opinion, and must be supported by a combination of persons and means, sufficient to guarantee its respectability and insure its ultimate triumph. The result of our observations and reasoning would lead us to propose the following arrangement, as more generally expedient, and more probably efficacious and successful, than the order very commonly adopted in this country.

In the first place, then, we think it quite unnecessary to teach children to read, before their organs have acquired the power of pronouncing all the sounds which occur in the native tongue. The age of five years complete is, in our judgment, sufficiently early to commence reading; and, at the same period, we would advise the

adoption of that part of Mr. Lancaster's system which conjoins with it the art of forming the letters, whether by means of a pencil and slate, or by tracing them on sand with the finger. The imitative propensity of children usually renders this rather a pleasing than an irksome task. But let no parent embrace the empirical though very fashionable idea, that education, in any of its branches, can be made altogether an amusement to children. To say no more on this point, it may well be questioned, whether children, who have been reared on the idea, ever come to the persuasion that education is any thing else than amusement.

Two or three years, at least, are required for the attainment of easy, good, plain reading ; and, in this time, some progress will have also been made in writing, to which the art of forming the letters, in the manner now mentioned, is of course subservient. Here two errors may be committed. When children have got so far as to read somewhat fluently, a very common prejudice subjects them to an attempt to make them *fine* readers ; and, as this attempt is founded on most injudicious principles, the consequences are truly hurtful. In place of attending to *the meaning* of what they read, children, improperly treated in this respect, are made to hurry

over their lessons, without due regard to the exercise of thought; and, on the other hand, the peculiar manner of reading being artificial, and founded on certain arbitrary rules, which children do not understand, is at best only an insignificant and disagreeable burlesque of the genuine and rational method. They learn to read too easily to read well; they too soon acquire the art of putting letters, and syllables, and words together, to pay attention to the things signified, by the thorough understanding of which only can good reading be effected. To avoid these evils, it is advisable to stop a child when he reads too rapidly, for the purpose of discovering whether he really understands what he is reading, and to check, at all times, any kind of affectation, or any appearance and tone which cannot be traced to a distinct and suitable conception of the ideas expressed.

The other error alluded to is of less consequence, but important enough to demand reprehension. We mean a regard to what are called and thought embellishments in writing. The proper and only valuable use of this excellent art is to state our thoughts in a legible manner, so that they may be preserved for future occasions, or subjected to the minds of other persons. Now, the fact is, thought in most men

is much more rapid than any mechanical art which can represent it. Every attention, therefore, to mere show, is not only superfluous but obstructive. Let children be early made to understand, that writing is merely a system of signs, which derives all its importance from the facility and correctness with which it suggests the things signified. This principle at once excludes unnecessary ornaments, and inculcates a neat, regular, distinct, and ultimately fluent or rapid hand. The reverse of meretricious decoration, in this particular, is not uncommon among persons who may be supposed to have possessed proper opportunities for acquiring the art of writing; and, surely, the affectation of slovenliness in it is still more to be condemned.

During the acquisitions of reading and writing, there are some particular studies or accomplishments, hereafter mentioned, which may require the attention of children. These must be determined by the various considerations of sex, condition, genius, prospects. It is advisable, generally speaking, to allow pretty large intervals of recreation between the hours of study, in the early period of life. These are well filled up, where circumstances allow, with such pursuits and employments as furnish ideas, and the exercise of the senses and faculties. The

knowledge of nature is assuredly of no less importance than the attainment of any arts, which, however profitable and agreeable, are not essential to life. A degree of harmony or consistency may be aimed at, in this respect, which is not enough regarded by the teachers of youth. The books put into their hands ought to treat of things which they have access to see and know; and, thus, their conceptions of the one may keep pace with, and aid the information of, the other. Let it never be forgotten, that one radical vice of ordinary education is the substitution of mere learning for knowledge, and that this is chiefly promoted by a greater regard being paid to signs than things signified.

To a certain degree of acquaintance with familiar objects, in natural history and common life, may succeed some information of a general kind on the subjects of history and geography, which may be conveyed in a simple and very intelligible manner. These topics necessarily introduce many new subjects for consideration.— Ideas of time and space become more numerous and more enlarged; and it will now be found needful to commence the elements of the mathematical sciences. The knowledge of the use of figures, to a certain extent, may be easily acquired, and this may be soon followed by the

elements of mensuration and geometry. But, throughout the whole of this process, as, indeed, of education altogether, it is of the utmost consequence not to rest in furnishing the memory with rules, but to convey to the understanding the principles and meaning of every thing delivered. The *reason* of a thing, once perfectly comprehended, is the proper foundation of exercise and increase. What exists in the memory, and only in the form of words, is equally inefficient and unprofitable.

When reading has become so easy as to prove a source of amusement and the medium of information, and when writing is so far advanced as to be practised with neatness and celerity, it is good time to initiate the pupil into that art which regulates the order and construction of language, so as to express what it is really employed to express. This is grammar, and a most important art it is, as, without a knowledge of it, no man can be certain that he actually speaks or writes what he means to speak or write. Every language has its own particular character and constitution, and, consequently, must be studied for and by itself; and scarcely any absurdity can be greater, than the usual mode of teaching grammar, by the employment of terms and principles which belong to a lan-

guage totally different from the language professedly taught or studied. The memory may, in this way, it is true, be abundantly stored with rules and examples, but meanwhile the reason is no way enlightened; and at last, it is found essentially necessary to any real acquaintance with the object aimed at, to abandon these impediments, and to proceed towards it in the way which nature and common sense suggest. In reality, to know any language well, we must think in it, and the grammar of a language is neither more nor less than the mode by which we *do* think in it. This remark accounts for the difficulty generally experienced in acquiring a new language, more especially when we are advanced in life, and the language is very different from any which we may previously have learned. The rules of the grammar of the new language may be quite easily understood, when they are stated in words, and may even be well remembered, when an effort of memory *to that effect only* is attempted; but our thoughts have been long and intimately interwoven with another language, from which it requires a strong and constantly renewed endeavour to separate them, in order that we may invest them, so to speak, with a garb to which they have not been accustomed. Dr. Johnson was of opinion, that no

man could speak and write two or more languages perfectly. And the observation, we believe, is just ; but a little caution is necessary in stating it. A person may speak or write as well in one of half a dozen languages as in another of them ; but, his native language, it will generally be found, provided he have continued to use it through life, is that by which he thinks, and the practical use of which, therefore, he best understands.

The transition from grammar to logic and rhetoric does not seem very difficult or alarming. But, in speaking of these two studies, we have no intention whatever to inculcate the importance or utility of those scholastic arts, which have so long enjoyed the honour of their names. They are undoubtedly curious enough to deserve some notice, more especially when it is remembered that they constituted the chief distinctions of a system of education, which prevailed for many ages over the most civilized portions of the world. Nor, do we deny, that, in some respects they merit attention, either for their own sakes, as displaying great ingenuity, or as occasionally of benefit in aiding the discovery of error, and the methodical arrangement of arguments. On these grounds, in reality, we conceive some of the works of antiquity, relating to these arts, to be among the choicest monu-

ments of human skill which have escaped the ravages of time. But we have at present to recommend studies of a kind more suitable for those tender minds, whose benefit and welfare engage our attention. The task of initiating youth in the modes of employing reason, for the investigation of truth and the exposure of falsehood or error, and of adjusting sentiments and reasonings, so as to inform or convince the judgment, move the affections or passions, and influence the conduct of those to whom they address themselves, is one of the nicest parts of instruction, and will require the more anxiety and diligence from the teacher, as, in addition to its high importance, he will really find little to assist him in the immensity of works which have been professedly written to facilitate it. He will, after all, be more indebted to the exercise of his own unbiassed judgment, if a man of sense and extensive information, than to any specific treatise that has yet appeared. A popular work which should comprehend the essence of these arts, as arising from and connected with the principles of general grammar, and considered as the mode of expressing our thoughts by signs, we conceive to be still a desideratum. It is on this account, and because the most known and generally used books on the subject require

some familiarity with phrases taken from the classical languages of Greece and Rome, more than any sense of the importance of urging them at this period, we think it proper that these languages, where they are to be learned, be commenced about the time the pupil is able to express himself correctly, by speaking and writing, in his native tongue.

As to the precise mode of teaching these languages, we confess, that, in defiance of early and continued prejudices, we are in doubt as to the propriety of what has long been adopted in the schools. But, on this subject, we know we must speak cautiously. We affirm our persuasion, nevertheless, that less time would be required for attaining such a knowledge of these languages, as is most commonly demanded, or is most commonly obtained, if, in place of beginning at seven or eight, as is often done, they were deferred till fourteen or fifteen; and, if a modification of the old plan were adopted, so far as to necessitate the learner to think in and by these languages, rather than merely taxing his memory with rules, the very words of which are total strangers to his ears. Parents may rely upon it, that, on this subject, there prevails a delusion, sanctioned by time and enforced by fashion, which empties their pockets without re-

muneration, and leaves their children, after years of drudgery, flogging, and injurious emulation, without a single advantage, which one year's properly directed study, at a later period, will not insure with much more ease and vastly less hazard. During the time of learning these languages, it seems proper to initiate the scholar into a great variety of particulars respecting the people who used them. Here is an extension of history, and an introduction follows to those institutions, opinions, ceremonies, and customs, which characterized the people. The whole field of metaphysical science, so far as it is really useful, and as it arises from a view of the different schools of philosophy, the consideration of general politics and the elements of morality and religion as essential to social life, will naturally succeed, and furnish materials for profitable reflection during many subsequent years, besides serving as the basis on which practical principles, as well as speculative notions, may be founded.

Particular studies.—These, in a great degree, constitute what properly enough may be denominated professional education. Here it is necessary to ascertain, as far as can be ascertained, the peculiar bias and temper of the mind. A

certain amount of knowledge, in the departments of learning already alluded to, may be found expedient for every person who has pretensions to a liberal education, and is attainable commonly by ordinary faculties. But, to excel in any particular species, is the lot of those only who can add persevering diligence to original talent. It is the duty of a parent to satisfy himself, that his children are really possessed of those faculties which are demanded in any profession or business, and to proceed, on that conviction, to direct a suitable education. The common way of first determining on the profession is equally absurd and impolitic. A child without a musical ear will never become an eminent musician,—nor one with an imperfection in the corresponding faculty, whatever or wherever it may be, excel in the arts of design. In the same manner, a deficiency in verbal memory would materially impede the fortune of an advocate; and an inaptitude for patient observation disqualify for the successful practice of medicine. Various analogous cases might be mentioned; but they will readily occur to any one who shall give himself the trouble of thinking on the subject. Perhaps the application of the rule, to which they point, may not be very easy in many instances. It is proper to exercise cau-

tion in making any conclusion as to individuals; and, indeed, the unsettled mobile dispositions of most children preclude an early inference respecting their capabilities and probable attainments.

It rarely happens, it is believed, that the age of fourteen arrives without some decided manifestation, if the individual be really possessed of specific powers in any high degree; and that period is early enough, in most cases, for the determination of the future pursuit. Should he exhibit no peculiarity or predilection, it is incumbent on the parent to moderate his expectations, and avoid urging a species and an amount of studies by no means appropriate to unambitious mediocrity. A man is not to blame for having a son destitute of any peculiar genius, and, therefore, destined to remain all his life indiscernible among the million; whereas, he errs egregiously, if, despising the plain dictates of creative nature, he persevere in the ungenerous attempt to raise him to the eminence of a Newton, a Handel, or a Burke. Fortunately, neither respectability, nor such a portion of happiness as mortality is susceptible of, is incompatible with a vastly inferior condition and much more humble endowments.

On the subject of professional education,

which properly belongs to this part of our arrangement, it would be easy to descant largely. We mean only to throw out a few hints, for the consideration of parents in the disposal of their children, and to pass a judgment on one branch of education.

Nowhere is there more folly shown by parents than in the first particular. A single anecdote will speak volumes. To a person who happened to ask a very common question, as to the disposal of a son,—“Oh, Sir,” answered one of the family, with extreme simplicity, “my father means to make a Lord of Session of him.” The reply, it is probable, contained the essence of many a hope and exhortation on the part of the parents. It is, assuredly, very natural in persons who have children to wish for their success in the world; and it is proper to endeavour to excite in them a due regard to those honourable means by which success can be accomplished. But let not parents be influenced by good wishes, or a desire for distinction and eminence, without the mature and rational consideration of all those circumstances in their own condition, and in the character of their children, which bear upon the question. Besides, let it be remembered, neither happiness nor respectability depends on eminence of rank or great possessions,

They are more equally diffused among mankind than is generally imagined, and are far more affected by the dispositions and behaviour of individuals than by the absence or presence of external advantages. It is the duty of a parent, to promote the progress of his children, as far as he can, in intrinsic worth and capabilities, so that they may be prepared and enabled to do honour to any situation or employment in which they may afterwards be engaged; but, he little consults their welfare, if he stimulate in them the desire for greatness, whilst he neglects to enforce those principles and excellencies which alone can render it desirable. He may discover whether or not he is in danger of committing this most dangerous error, by attending to his own practical sentiments respecting the comparative dignity of any office, station, or profession, and the character which fills it. If he decide as to the superiority of the former, he is very unfit to discharge the sacred duty committed to him. Interest enough he may have, and exertion enough he may make, to advance his children in the world; but he will be sure to sacrifice in them, as he does in himself, one of the chief glories of a human being, that of thinking and acting conscientiously and independently, to any idol which may seem most

likely to be lavish of its favours. Before a man decide, then, as to the pursuits and occupation of his children, let him tutor his own mind. The first step towards their happiness must be made in the abandonment of what he himself holds dear, if it cannot be defended or approved by right principle and the authority of reason ; not till then, is he likely to form a proper estimate of the leading features and probabilities which ought to influence his judgment, or to adopt a suitable treatment for the respective cases of his family.

The concerns of society require a great variety of professions and occupations, and the differences in original talents and characters seem to keep pace with the demand. That some of these are entitled to more than an equal share of consequence and esteem is quite consistent with other parts of the economy of nature. But, it ought to be consolatory to those persons, whose condition precludes elevation to the higher stations, to think that no ordinary, legal, and moral-employment debars the attainment of respectability and comfort. Parents, therefore, have no justifiable cause of mortification or disappointment, in finding themselves unable to obtain the highest honours for their children, or, in discovering, that, though external cir-

cumstances might have favoured such an ambition, their children do not possess those talents which ought to correspond with it. Every man cannot be the first in the state, nor will society permit all men to be clergymen, lawyers, or physicians. Some persons must fill up other departments of life; and many more than are needed in these classes, or any professions usually thought most honourable, must be converted into mechanics, shopkeepers and labourers. Fashion and pride of birth, no doubt, interdict to their votaries several pursuits and kinds of business which are perfectly essential to all communities of human beings. But, as a nation advances in wealth and commercial importance, restrictive notions of this sort become less prevalent than they were in the early stages of society. The probability of making money is then the most usual motive in the choice of employments; and, generally speaking, a capability of being acted on by that motive is nearly the chief peculiarity required in many of them. This is certainly of frequent enough occurrence; and, therefore, there is no likelihood, that any business or office, of use to society, will remain unoccupied, notwithstanding any prejudices against it. We refrain entirely from agitating the question, How far the inclinations of chil-

dren are to be yielded to in determining their pursuits?—because, in reality, those cases in which any serious difficulty of the sort arises are beyond the reach of advice and theory.

It is now assumed, that parents have endeavoured to divest themselves of partial and sinister considerations, and have paid due regard both to their own circumstances and their prosperity, as well as to the peculiarities of character and talent, in deciding on the professions or employments of their children. A few remarks may be hazarded as to the proper course of education to be consequently adopted. In most cases, the period between twelve and sixteen will be found the eligible one for selection, and it is that, therefore, to which our first observations apply. The chief exception is that of the naval profession, which, from peculiar circumstances, is usually entered, at least in this country, at a much earlier age.

The epithet *learned* seems to be absurdly restricted to three professions, the church, law, and medicine. This is a part of the prejudice which applies the same term to the languages of Greece and Rome. Surely, learning, of one sort or other, is as necessary for every profession as for these three; and, surely, learning, if it have any worth at all, may be conveyed and expressed in

the language of a nation now existing, though at the distance of two thousand miles from us, as in that of a people who lived two thousand years before our time. It is very true, much valuable information has been transmitted to us in Greek and Latin; but, it is no less so, that any one language of modern Europe contains at least as much as is to be found in them. The mere circumstance of information, therefore, is not that which either justifies the combined use of the term, or enjoins so much regard to what are so honoured. The title was justly given, when the current languages of Europe were totally unable to compete as to contents with those of the ancients; and the preference, so long yielded to the latter in the schools, is to be defended on the grounds of their exhibiting admirable models of taste and composition, their being intimately interwoven with modern dialects, and their proving convenient for scientific phraseology. Granting, therefore, these reasons to warrant admiration and regard, it may be asked, "what portion of time ought to be allowed for the study of them?" The reply must be made in a qualified manner, because the object in view can alone decide the extent of the means necessary to its accomplishment. If an individual, for example, be destined to the

office of a commentator on the classics,—by the way not the most profitable trade in the world,—he may, no doubt, require some such treatment as Oxford enjoins, though it is, surely, to be regretted, that at least a part of his many years drilling there could not be spared for any other pursuit. It is lamentable, that the consumption of so large a proportion of intellectual existence, on the acquisition of words, should be thought necessary for any one object, after all of so little consequence to mankind. But, what occasion is there for an equal sacrifice, where the object is completely different; and, at the same time, infinitely more important? Great Britain, it is true, could perfectly well spare a hundred or more of its inhabitants, to be made, every quarter of a century, into critics and editors, for the purpose of settling words and phrases, and adjusting various readings. But, for what reason, we demand, have clergymen, and lawyers, and physicians, to undergo the like process, when so many more essential studies claim their attention? Not to say a word on the inanities couched under the title of prosody, but to come to the very substance of most of the works so enthusiastically devoured,—what possible benefit, it is asked, can result from the most intimate acquaintance with the legends and

unauthentic histories of the ancients, or the intricacies of obsolete delusions? Cannot men preach "the words of soberness and truth," cannot they "reason of righteousness, temperance, and judgment to come," so as to touch the consciences of their fellow creatures, without being learned in the gallantries of Jupiter, or exploring the rivalry and contests of his associates? Does the prescription of a physician obtain any of its efficacy, from his familiarity with the Eleusinian mysteries and the chronology of the Olympiads? Or, will the counsellor plead the cause of his client more successfully, by recurring to the expedition of the Argonauts, or detailing the varied fortunes of the Heraclidæ? A very slight and cursory glance at such things will suffice for those who are intrusted with the most important concerns of their fellow creatures, and who derive great part of their claim to this confidence from their supposed intimacy with very different topics, any one of which is sufficient employment for a lifetime. It must, nevertheless, be granted, that some knowledge of these languages is quite requisite for the three professions named. Let it be acquired with as much regard as possible to other claims on attention; and let it be of that general, though satisfactory kind, which enables them

to profit by the thoughts and logical method of the authors read in them, rather than of that pedantic sort which relates chiefly to the accents and quantities of syllables. The excellency of the classics, as of any other literary works, resides in the sentiment, the ideas, and general arrangement. These may be and are of use. But the most perfect acquaintance with the whole system of versification, to which so large a portion of time is allotted in certain seminaries, will be found as unprofitable in possession as it is laborious in attainment.

In opposition to the erroneous reasonings which have held up the dead tongues as the noblest and most important acquisitions, let it be remembered, that every profession or business has its peculiar objects of study; and that such an acquaintance with them, as fits a man for the duties to which he is called, in the course of his employments, constitutes the only learning, which, as an active member of society, he will find of value.

SECT. IV.

ACCOMPLISHMENTS.

It is one of the decided advantages of society, that, by the division of labour, and the multiplication of employments to which it gives rise, it calls forth many more endowments, and a more extensive exercise of faculties, than the state of solitude either requires or admits. Bodily strength, an acuteness of some of the animal senses, and a tolerance of fatigue and privation, are almost the sole requisites and virtues of the savage. But, even in the savage, when his physical wants are supplied, there operates a redundancy of active feeling, which seeks gratification in some thing distinct from what is simply subservient to his bodily necessities. The love of ornament is as natural to him as the genius which contrives it. He also has his amusements. These are rude, no doubt, and, in general, too analogous to his ordinary habits to give rise to the professional separation or the distinct education of individuals. But they are often sufficiently ingenious, and, at the same time, remote enough from utility, to im-

ply that the inclination as well as the ability for being amused is perfectly natural to our species.

Where the concerns of a community prosper, or, rather, where society advances towards security and the full easy command of the productions of the earth, a greater portion of time and more regard are bestowed on all those means, which, in any way, agreeably fill up the vacancies of the mind, or substitute amusement for the insipidity of idleness. This is not the last stage in the progress of mankind. There is another condition of society, that of excess in the use of amusements, the era of luxury and dissipation, in which it appears to be the chief peculiarity, the characteristic, of those who are most elevated in wealth and rank, to have scarcely any other purpose to serve in the world than inventing modes of diversion, and multiplying, by disproportioned encouragement, those who minister to their pleasures. In an earlier stage of society, it might have been thought almost a proof of gentility and independence, that a person possessed, in any tolerable degree, an accomplishment, which, without adding in the least to human welfare, contributed to the enjoyment of life. The study and attention, required for such superfluous attainment, could only be be-

stowed where there was no necessity for labour to obtain a livelihood; and the attainment itself, therefore, would be thought an honourable distinction. But, in the advanced condition now alluded to, on the contrary, it is almost reckoned unfashionable to possess any accomplishment, the exercise of which by proxy can be purchased with money. This opinion would prevail, were it not, that, owing to the constitution of our nature, some kind of exertion is experienced to be essential to happiness; and, that the vanity of the great can bear to be flattered by applause, even in the presence of *professional* superiority. That such a state of society as this must, for a time, prove serviceable to the cultivation of certain talents, seems very probable, from the known effects of rivalry in any occupation which admits either comparison or profit; but, on the other hand, it can scarcely be doubted, that the vitiation of public taste will be the result of abandoning the pursuit of excellence to those whose livelihood and fortunes are dependent on their attainments. A factitious and an unjust ascendancy is acquired by novelty, or is bestowed on extravagance by the caprices of the great, when their taste happens to be confounded by variety. A thousand imitators of what *has been* esteemed and

patronized aspire after the same reward, till, at last, their very number proves the erroneousness of the judgment which has excited them, and forces ingenuity again to hazard its inventive power, or tempts a baser ambition to revive an obsolete but once-favoured illusion. Thus, a perpetual revolution in sentiment and practice makes it uncertain what is the real basis of existing celebrity, or, whether there be any other title to it, than the policy of having opportunely joined the current of public opinion with sufficient hardihood of assurance.

It is not for such a state of society, nor for those who figure most in it, that any observations made here can be supposed to be intended. They are addressed to those whose circumstances have not raised them to the height of disdain to rely on themselves for any pleasure which accomplishments can yield, but who feel the laudable desire to possess some talent, or to make some acquisition, which, without being essential to the business of life, contributes innocent recreation to the intervals of serious pursuit. It is here taken for granted, that it is proper, not only to rear children for the duties and employments of life, but also to bestow on them certain accomplishments which serve merely to embellish and amuse it.

Accomplishments may be considered as they affect the mind, or the body, alone, or both conjoined; and each of these, again, is susceptible of subdivisions. But, there is no occasion, perhaps, for any formality or logical precision in the few remarks which are meant to be given on the subject. We shall treat of these auxiliaries, therefore, as they naturally occur to our own conceptions. The first, on which we think it advisable to bestow a thought, is that which respects the graceful, easy carriage, and management of the body. No term in our language, as far as we can recollect, exactly signifies what we now allude to. For want of another more expressive and appropriate, we shall, therefore, apply to it the word

Gesticulation,—understanding thereby, not playing off antic tricks, or merely showing postures, according to the common definitions, or as Dr. Johnson explains it, but all those ordinary attitudes and expressions of the body, distinct from such peculiar arts as dancing, fencing, and riding. Fashion, no doubt, gives law here as well as in almost every other particular of common life; and, hence, various countries have various practices referrible to this head. We restrict ourselves to the notice of those which are usual in our own country, and which

fashion, however variable or capricious in other respects, always recognizes and enforces.

It is perfectly well known, that there is a marked difference between the appearance, the manners, the behaviour, the mode of walking, and of doing almost any thing, of a person who is *well bred*, and another on whose exterior little or no pains have been bestowed, or whose radical incompetency and absolute defect of the inward principle, on which all refinement must be founded, have rendered instructions unavailing. It is to no purpose to argue, that, in matters of this kind, where arbitrary notions constitute the criterion of judgment, a person ought to be no way disparaged who unfortunately does not conform to the existing standard of gentility. For, even on the ground of propriety, it might be replied, those persons really deserve to suffer, who, in a thing supposed and allowed to be of small consequence, do not choose to sacrifice some of their own whims, and not a little of their own obstinacy, in order to avoid ridicule. Again, it may be said, that where poverty or misfortune has occasioned the deficiency or the awkwardness now in question, the disparagement or depreciation of an unhappy individual is quite of a piece with any other consequences of the same disqualifying causes. A poor man, it is quite

true, may be an honest, a good, and a useful man, and, as such, he is undoubtedly worthy of respect. But, in so far as he is poor, it is perfectly obvious, he is inferior in importance, and in every thing else which riches alone can effect, to the rich man, considered merely as a rich man.

So, in the accomplishment now alluded to,—a clumsy boorish fellow may possess genuine excellencies, which it is impossible not to esteem. But, it surely never can be imagined, that his glaringly coarse, and really offensive manners, are any thing else than proper objects, as they are the certain excitements, of disapprobation and disgust. A highly polished gentleman, on the other hand, may be a villain, and the very fascination of his address and behaviour may render him, in truth, what Richardson's Lovelace is, in fiction, the more dangerous to society. Yet, even in this extreme case, it is the abuse, not the possession of his accomplishments, which we regret and condemn; and, in so far as these accomplishments are concerned, he is, and ever will be, both agreeable and praise-worthy. Clearly, then, on the supposition that mankind are intended for society, and that society is beneficial, somewhat in proportion to the *kindly* feelings which it calls forth, there is absolutely a moral, as well

as a political, reason, for the cultivation of a demeanour and a deportment which shall promote harmony and mutual satisfaction. The selfish and conceited individual, who, relying on real or imaginary worth, whether intellectual, moral, or physical, neglects to comport himself to the established laws of good breeding, or to study the amenities of life, virtually forfeits his title to companionship with civilized beings; and errs egregiously, in his estimate of his own importance, if he expect any thing else than the production, if not the expression, of their dislike and hatred.

Some attention is justly due to every qualification, which, without violating principle, or contravening moral obligation, enables a man to enter society without disturbing its arbitrary arrangements, or ruffling, even for a moment, the countenance of its most unimportant member. Provided they do not infringe the authority of truth and virtue, the institutions and the opinions of the world, trivial in many instances as they may be, are entitled to respect, which will be withheld only by overweening arrogance, or the hopeless moroseness of drivelling fanaticism; and every sensible and modest man must see it his duty both to yield that respect himself, and to inculcate it on those, under his influence,

who are about to be ushered into the notice of their fellow creatures. Genuine politeness, or a truly courteous disposition, is as far from leading to any sacrifice which the highest wisdom does not sanction, that it will generally be found the very best safeguard of principle; and, in place of implying meanness of spirit, tends powerfully, by promoting continual self-reflection and the moderation of one's temper and desires, to establish a dignified consistency of character. But, on the other hand, it is far from being meant to recommend that finical, excessively compliant disposition, which leads to the ready adoption of any modes and customs resulting from temporary and accidental causes. The exercise of a little good sense will readily enable a man to discover the radical principles by which his behaviour ought to be regulated, amid all those diversities and apparent discordances which vanity and affectation continually crowd upon his attention. It may not be superfluous, however, to add a few observations, in aid of this exercise, as far as the present subject is concerned.

It has been wittily said, that "all the motions of a child are graceful, till he is put into the hands of the dancing-master;" and there is great truth in the saying; but, to the dancing-master,

it will be proper to add many other coercive agents. The fact is, whatsoever a child does from the impulse of his own mind, he does neatly, and in a pleasing, though, probably enough, in an imperfect manner. Subjected to any restraint, whether of mind or body, he immediately becomes awkward and embarrassed.

The same remark is applicable to grown up persons. Limit or destroy the confidence which any one naturally has in himself, before the experience of failure produces a state of hesitation or apprehension in his mind, and you will infallibly impede him in the corresponding action. It is agitation, confusion, or indecision of feeling and thought, that gives rise to most of those improprieties and defects in behaviour which are ascribed to want of proper breeding; and, in reality, the advantage of good education, as to this particular, consists greatly in the familiar assurance which it affords the mind, that we are in possession of all the requisites of action, and have, therefore, no reason to dread discomfiture or surprise. Perfect self-command, be it always remembered, is essential to ease and dignity; and these, though founded greatly on original strength of principle, are only to be maintained by an entire acquaintance with the common

forms and the perpetually occurring duties and courtesies of society.

The extremes to be avoided, are stiffness and too great ease. The happy medium is to be learnt from associating with those persons, who, in addition to good sense, cultivated taste, and refined feelings, have early and constantly enjoyed the advantages of genteel company. Both extremes imply something faulty in the mind. Stiffness may result from want of knowledge, or from pride of character. Excessive ease, on the other hand, seems the offspring of inordinate vanity, and a foolish desire of distinction. Here there is room for national character to display itself. The reserved, considerate, cautious, and hesitating temper of the Scots, is plainly enough marked in a formal unyielding monotony of behaviour; and this, again, is quite a contrast to the versatile and easy capabilities of the French. The English are somewhat intermediate, franker than the former, and not so mobile and restless as the latter. The Irish seem to approach still nearer to the French, in ease and levity; but, there is reason to think, that the resemblance is more the consequence of constitutional gaiety of feeling and fancy, than the product of education. In those natives of the Highlands of Scotland, who have had the

advantages of polished society in early life, there will often be found a peculiar refinement and a graceful simplicity of manners, which appear to be closely connected with the sentimentality and enthusiasm of their character.

Children, it is well known, acquire what is called good manners much more readily than grown up people. They readily imitate whatever attracts their notice. Hence the propriety of introducing them to genteel company at a very early period. Mere instruction, without example, will have little effect in forming their behaviour; and there is reason to believe no small portion of their awkwardness and vulgarity, of which one hears so frequently, is derived from too familiar intercourse with persons in the lower ranks of life, to whom the management of them is committed. Generally speaking, children are somewhat averse from the company of their seniors, and this, in a great degree, proceeds from the stillness and quietness then expected of them. The decided defect of company, in this country, is want of action, and this is peculiarly irksome to young people. For two or three hours, perhaps, a party shall occupy the identical positions in which they were first planted, and, during that time, have confined their legs, arms, and heads, almost as rigidly as

the chairs they sit on. This kind of restraint is equally unnecessary and unpleasant. Why should people either seem or be afraid to move, unless some common and obviously proper reason compel them? Why not occasionally rise and walk about the room, change their places, exert themselves in any way which may contribute to their own ease, and, at the same time, afford equal relief to the rest of the company? We can scarcely ever prove agreeable to others, if we are not easy ourselves. Children, after having been instructed how to guide themselves consistently with established propriety, ought to be encouraged on all occasions to adopt such positions and actions as they know to be quite easy; to change them whenever they *feel* occasion; and to abandon all dread of giving offence, or being thought deficient in real politeness, when they do so.

So much as to what is required for individual comfort. It is a step beyond this, to behave or act in a manner calculated to obtain the admiration, or to gratify the taste, of a company. Recourse must now be had to the effects and habits produced by studies of a different kind.

Ornamental Exercises.—Under this head might be comprehended all those arts and acquisitions

which have amusement, recreation, or personal security, for their object, and which require some peculiar modification of bodily exertion, in order to accomplish it. Of this kind are dancing, riding, fencing, to which may be added swimming, and a great variety of specific actions, performed in what are called games and pastimes, as billiards, tennis, golf. All of these, in one way or other, subject the body to the empire of mind; and, chiefly in this point of view, the consideration of them properly belongs to a treatise on education. A few observations on some of them may be advisable.

1. Dancing does not consist merely in a certain motion of the legs and feet. Its chief importance, as a part of education, is its power to model the carriage and attitudes. Thus, besides adapting peculiar bodily actions to musical cadence and expression, it teaches how to balance the trunk in a variety of interesting situations, and to move the head and limbs in a becoming and graceful manner. Judged of, in reference to these ends, it would not be difficult to ascertain which of the kinds of dancing ought most to engage attention,—certainly not that violent and rapid description which constitutes the enjoyment of rustic life, though this may be deserving of commendation as a species of amuse-

are, undoubtedly, in one way or other, tributary to the present topic. We would especially recommend tennis to our own sex, and the exercise of shuttle-cock and battle-door to the other, —though we are not aware of any reason why either of them may not prove useful and pleasant to both sexes.

Acquisitions of taste.—We use this expression to denote those accomplishments which require, not only some exercise of the common or generally possessed powers, whether bodily or mental, such as have already been mentioned, but also the agency of some peculiar faculties; and, on the other hand, we discriminate them from those attainments, which are the result merely of a greater than ordinary employment of the intellectual powers, or of the direction of them to unusual subjects. The two arts which would be most universally allowed to rank under this title are, music, and drawing or painting. But, to these, for what are thought good reasons, we add reading, reciting, and acting.

1. Drawing, though solitary and silent in the execution, is productive of social effects. It requires a peculiar talent, which must be assiduously exercised in order to arrive at perfection, or a great degree of excellence. The taste or

inclination for it may be early discovered in some children, and serves as an encouragement to the employment of those means which are requisite for its cultivation, but affords no decisive reason for expecting proficiency. In reality, it is the same here as in some other cases,—a sense of the beauty or importance of the art may exist, and even a correct judgment as to its productions, without the power of execution. There is good reason for postponing, as is usually done, the study of drawing till the youth is tolerably expert in writing. At first, of course, the student must be confined to the imitation of copies; but this is only an inferior branch of the art, and ought to be held as merely preparatory to drawing from nature, and the exercise of creative fancy. A large scale is perhaps preferable, particularly in the early stage of instruction, to a small one. The laying on of colours ought to be deferred till freedom of hand and a correct eye, with a knowledge of the fundamental rules of perspective, are attained. Here, too, will be found a material difference in the talents as well as in the tastes of individuals. Some are much more partial to colours than others, and these latter may have a greater predilection for forms. It rarely happens that the same person excels alike in both. Generally

speaking, the talent for drawing outlines, or copying the figures and dimensions of objects, is of greater value than dexterity in the application of colour. It is an error to suppose that the study of drawing can be successfully cultivated in youth only. Where the talent for it is possessed, there is no period of life at which it may not be exercised, with a probability of arriving at some degree of perfection. We have known a person to commence the study, when above sixty years of age, and, in the course of a few months, under skilful tuition, to acquire a very enviable degree of freedom and accuracy of hand. As to the advantages of this pleasing and powerful art, or the opportunities presented for its employment in the natural and the artificial world, it is unnecessary to make a single remark, as they are so commonly understood and allowed. We shall merely commend it, therefore, as an embellishment, which, besides its utility, is capable of affording a salutary mental excitement to the fortunate individual, and of contributing highly to the amusement and the edification of others.

2. In the case of Music, it is imagined, there will be less difficulty in allowing the existence of a peculiar genius or talent, as it is certain that there is an appropriate organ, or, at least,

a modification of an organ, for the reception and enjoyment of musical sounds ; and, as it is equally certain, that some individuals possess what is called a voice, and others do not, besides the testimony of experience, that no instruction will suffice to make some people musical, either as to performance or enjoyment,—whereas others, with scarcely any instruction at all, become noted in one or other or both of these particulars. Music is in several respects superior to drawing, considered only as an embellishment. It is more social and more powerfully operative on our feelings. But, it may well be questioned, if the pleasure derived from it be quite so intellectual, though it is indubitable that the science of music is vastly more complicated and profound than that of drawing. If the saying of an eminent author be correct, “ Music is the only one of the fine arts which never corrupts the mind,” it has another and a very important advantage on the score of morality over any of them. But sundry considerations render this remark, without qualification, somewhat liable to distrust. Ordinarily, however, the tendency of music is rather to elevate and ennoble the mind above every thing of a sensual or groveling nature, and this circumstance may fairly enough be put down in its recommendation.

The first indication of the musical talent is the love of musical sounds. This is observable in some children while on the breast. They are evidently soothed and delighted with the song of the mother. Shortly afterwards, and in some cases previously to speech, the child can recollect and imitate a variety of airs. Scarcely any period, then, is too early for the cultivation of this talent. But circumstances generally render it inexpedient to bestow much pains on it, till the child be able to read and write; and, on the whole, it may be questioned, whether, unless so far as mere execution on some instrument is concerned, there be any advantage in urging proper musical instruction before these arts are acquired. Indeed, where the genius for it is strong, self-instruction in one way or other commonly precedes the regular study of music. It is thus, many airs are learned, a certain peculiarity of taste is formed, and the voice acquires flexibility and force.

If there be any probability of the child being a singer, it is advisable to commence the study of music without any other instrument than what nature provides. The notes ought to be learned *on* the voice, which will, in consequence, acquire perfect intonation and strength, whilst the ear becomes better fitted to attend to and

regulate its modulation. This is the mode of presenting music, adopted in some countries abroad, and with decidedly superior benefit. Much of the enjoyment of music is lost to persons, who have really ear and taste for it, from the circumstance of their being unable to read music, as it is called, without the help of an instrument. The choice of instruments must be regulated by many particulars, unnecessary to be enumerated or considered. On the whole, those are to be preferred, which, all other circumstances being equal, admit the advantage of joining the voice of the performer. Wind-instruments, it is thought, ought to be confined to those who have no musical voice. With a single and an insignificant exception, in the case of the double flageolet, they are restricted to one note at a time, and always exclude the voice of the player. Hence they are of limited power, and convey but a small portion of real musical pleasure. They who play on wind instruments only, it may be remarked, are generally very little acquainted with music, and are almost proverbially poor composers. Instruments of the violin kind are superior in nearly every property desirable in an instrument. To say nothing of them, in other respects, they are to be commended for the reason already mentioned,

namely, their allowing the individual to use his voice at the same time that they are employed. Thus, one person of good taste, and only moderate execution, if capable of *accompanying himself*, can both enjoy and afford to others the enjoyment of no inconsiderable harmony. To boys who have musical genius and tolerable voices, but who are not likely to bestow much time on the cultivation of music, it is recommended to adopt the violoncello rather than the violin, and to aim at purity of taste, correctness of ear, and softness of tone, rather than rapidity or brilliancy of execution. For a similar reason, we would advise those of the other sex who cannot command the requisite time and means for the study of the piano-forte, to learn an instrument formerly much in vogue, long unhappily neglected, and now again, become fashionable, namely, the guitar. Insignificant and weak as this may be thought, it is capable of very fine effect when added to a good voice in the way of accompaniment. Besides, which are no small excellencies, it is associated with some pleasing ideas, and allows a very graceful attitude of body. Possessed of greater compass and power, the harp is unquestionably entitled to rank much above it, but it is too costly for many, on whom musical instruction, to a certain

degree, might very properly be bestowed. Keyed instruments, such as the piano-forte and harpsichord, have, on the whole, the preference for all ordinary purposes, and, indeed, for either sex: they admit the whole range of musical science, combine admirably with the voice, are suitable for concert, yield a moderate and salutary exercise, do not constrain the body, and are less dependent for the accuracy of their tones on the ear of the performer.

3. In enumerating Reading among accomplishments, it will at once be understood, that something higher is intended than the common attainment of the schools. However useful *this* may be, or important in its consequences, nothing can be more remote from accomplishment, or unlike a source of pleasure. The ordinary reading of children, even with all the superinduced *beauties* inculcated by some teachers, is offensive to a person of taste or judgment, who knows that *good reading*, the art now recommended, can never precede the exercise of understanding, or be attained without a stock of information, and an acquisition of certain mental powers, not at all to be looked for in very early life. These qualifications are so essential indeed, that one may well question the propriety of the practice commonly adopted

in some schools, by which it seems to be presumed that mere rules can supply their place; and children, consequently, are trained to sundry modifications of voice and accent, conceived or even allowed to be expressive of peculiarities of sentiment and emotion, before they have formed the smallest idea of the things signified. A similar remark applies to much of the instruction given by persons who undertake more pompously, and with greater professional consequence, to teach what is denominated elocution. Perhaps in no department of education is more *quackery* practised than in this; and, it is right, that parents be apprised of the absurdities under a scientific guise, by which their pockets, and the patience of their children, are liable to be assailed. No accomplishment, except one, to be afterwards spoken of, is really more desirable than that of reading, in the sense intended to be enforced; whereas, scarcely any foppery is more intolerable than what often usurps its place, and claims its honours. The consequence of the fraud and folly which have been long prevalent in this particular, is, that men of sense for the most part laugh at the very idea of public reading being a source of pleasure, and positively despise any celebrity which the acquisition of the art may procure.

There exists in their minds, very properly, an insuperable objection to any system which substitutes mere rules for natural power, or supercedes the exercise of the judgment by imposing a burden on the memory. But, as it is well known, that some persons actually read more efficiently, and more agreeably, than others, and that certain habits and modes of reading are greatly the result of precept and example, it seems necessarily to follow, that reading, as well as writing or drawing, is in some degree amenable to the laws and principles comprehended in education.

The requisites for good reading are partly natural, partly acquired. Among the former may be mentioned, a clear, distinct, sonorous voice, capable of easy modulation; a musical ear; or, at least, one which readily discriminates changes in tone; perfect self-possession and firmness of mind; a susceptibility of temperament, or delicacy of feeling, to enable one to perceive those differences of sentiment and thought which may be expressed by language; a liveliness of fancy and vigour of conception, to follow the transitions of speech, and seize the ideas which are intended to be conveyed; a sound and ready judgment, by which the individual is enabled to form speedy and correct

conclusions, from the arrangement and the choice of words presented to the eye. The requisites, to be sought for in art or education, are chiefly referrible to three heads : Acquaintance with, or understanding of the things treated ;—instruction in the mechanism, power, and properties of the language in which they are written ;—and due exercise in the art itself, by which the voice and some of the natural faculties concerned in it are improved, and certain useful rules made so familiar to the memory as to be put in force almost without consciousness.

To any one who shall duly consider the extent and variety of the requisites enumerated, and more might have been mentioned, it will appear no way remarkable that so few really good readers are to be met with. They are much rarer, it is almost needless to say, than good musicians or good painters ; but why they should not be equally admired when they are met with, it would be impossible to assign any other satisfactory reason than an almost general and a totally erroneous belief, that, as every body can read who has been at school, there is no peculiar merit or excellence in the attainment. Let any one, with only a few of the requisites, natural or acquired, attempt to read aloud, in the presence of several persons, a

piece with which he is even well acquainted, and with the beauties of which he has himself been powerfully delighted when alone,—he will be astonished at the apathy and unimpassioned condition of his hearers, and will, if he have any modesty or good sense, be ready to acknowledge, that he has underrated the talents and the study demanded for the display of its excellencies. Much more might be said on this subject, were this the proper place for it. But enough, it is hoped, has been stated, to remove certain prejudices, and to suggest, to those who have the care of youth, the necessity of guarding them against all affectation and mannerism in reading, and the propriety and advantage of encouraging such of them as seem to possess the essential elements, in their study and exercise, to attain so beautiful, so powerful, and so convenient an accomplishment.

4. Akin to reading are reciting and acting, on which we shall offer but a few remarks. In addition to the qualifications above-mentioned, the possession of a retentive and ready memory is essential to recitation, which, in reality, is reading from the mind, and not from a book. In acting, again, there is required in addition, the employment of gestures, attitudes, and changes of countenance, appropriate to the sen-

timents delivered and the character assumed. How difficult it is to arrive at any kind of perfection in this art, is manifested in the repeated failures of those who have recourse to it for a livelihood, and who have, therefore, every inducement, which a sense of interest and the ambition of fame can give, to cultivate it with assiduity. In speaking of it as an accomplishment, we will not, of course, be understood as having the slightest intention of urging any thing with a view to the stage or to any public exhibition.

We are clear, however, that in the private circle, the occasional introduction of a scene from one of our best dramatic writers would afford a perfectly innocent and an edifying recreation; and, as such, we do not hesitate to say, that those who have the taste and the talents for it, might laudably cultivate so captivating and so truly intellectual an art. A curious species of personation, we may mention, is frequently practised in some parts of the continent, especially in Germany. It consists in the imitation of some favourite or striking picture, the motionless actors, if we may so speak, arranging themselves in the attitudes which the artist represents, and remaining in them for a few minutes, when they are exchanged for another. This dumb and still show, stupid as it may be thought

by those who have never witnessed it, is described with no small admiration by some writers. But admitting its occasional interest, we think there can be no comparison between it and these delineations of character and passion, in which the combined powers of voice, language, and action, give life and intelligence to the representation. We allude to it, not in order to recommend it so much, as to point out the superiority of an accomplishment, which, from prejudice and idle apprehensions, has, we think, been very unjustly neglected.

Discursive or ratiocinative qualifications.—This term we have taken for lack of a better, to designate what we consider the highest order of accomplishments; and we comprehend under it poetry, logic, rhetoric, and the art of conversation. The enumeration and the arrangement may alike surprise some readers, but we conceive there is good ground for both. It has elsewhere been contended for, that there are specific or distinct faculties for a variety of purposes, frequently imagined to be accomplished by a few general powers. It is by no means intended to abandon this principle, and to assert that the talents now mentioned are to be acquired by more exercise of any common powers, without the agency of particular faculties.

The same thing may be said of most of the accomplishments already treated of. They require the operation of distinct original parts of our system; but this is no argument against the present classification, as it is necessarily taken for granted here, as in the former cases, that the peculiar faculties, whatever or wherever they may be, exist in the subjects of this department of education. In truth, most persons possess them in some degree or other, and this serves as a sufficient basis for general instruction.

1. Poetry, as here contemplated, is not the art of ranging words according to a certain order, so as to produce a certain effect on the organ of hearing; neither do we mean by it the *language* of emotion and passion. What we intend, is the power or faculty of creating ideal existences and relations, which, when expressed in appropriate words, excite corresponding emotions and conceptions in others. And this we think, though undoubtedly an original natural power, possessed by some persons, and not by others, may, where it does exist, be improved by suitable exercise. It is, when cultivated, an accomplishment of the most interesting kind, and has often procured admiration, where the individual had scarcely any other excellence of an intellectual or moral nature to claim respect.

It serves, besides, as the basis on which some of the other, and, in our opinion, still higher accomplishments are, in part at least, founded.

The talents of wit and humour, in the view here taken of them, are intimately connected with the poetic faculty, and may be considered as particular modifications or specific exertions of it.

2. Logic is commonly defined the art of reasoning. This is too limited for the present purpose, but may be considered as the display or exercise of the talent we now recommend as an accomplishment. We discriminate between the power, or, rather, as it seems to us, the combination of powers, and the mere mode in which it operates, or its product and effects. We do not hold it as an original faculty. It seems rather to be the result of the alliance of some of the simple specific faculties, with a modified exercise of the poetic faculty. Hence, the diversities of reasoning, and the singular fact of persons reasoning extremely well on some subjects, and extremely ill on others. The promptitude and decision, with which certain individuals arrive at conclusions, seem to depend, not merely on the acuteness or strength of their intellectual faculties, but greatly on the vigour and healthy condition of their animal powers; and much of what

is called ability is purely the impetus of bodily strength. This shows the advantage of promoting the welfare of the organic constitution, and goes far to confirm a remark formerly made, that perfection of character consisted in the harmonious and properly balanced alliance and co-operation of all the parts of our system. Of the utility of logic, understood as above, no doubt can be entertained. But from the art so called, it is not so clear that any other advantages can proceed than the methodical arrangement of our ideas, and the discovery of *verbal falsehoods* in erroneous and sophistical discourse. Logic, taken in the present sense, can never be learned from books, and has scarcely any connexion with the art of disputation, which *can*.

3. Rhetoric, understood, also, in a large and more important sense than the common definition,—the art of persuasion,—conjoins additional powers to those engaged in the former operation. We understand by it here, that combination of faculties, which not only creates ideal existences and relations, arranges them so as to yield certain conclusions, and actually deduces these conclusions, but also embodies them in correct and perspicuous language, and, in this manner, conveys them to the minds of others, so as to move their affections, and influence their

practical principles. The vast importance of this accomplishment is little perceived, if we look merely to public assemblies for the manifestation of its agency. The art of speaking *there* practised, great as its effects are supposed or said to be, is really of little consequence, in comparison with the continually operating and rarely unsuccessful rhetoric, employed in carrying on the social intercourse and varied concerns of civilized life. Well might the wise man say, "How forcible are right words!" If properly chosen, seasonably introduced, and delivered with becoming address, they seldom fail to accomplish the object for which they are used. Not another syllable, therefore, it is imagined, need be said, to point out the propriety of cultivating a talent, of such daily and effective use in the business of the world. But, it is proper to add, the cultivation of it, to any profit, is no short or trivial labour, and must be almost altogether unaided by extrinsic instructions. It must commence with a thorough, careful, and candid examination of human nature, as exemplified in one's own person. This must be followed by habitual self-command, and an aptitude tranquilly to perceive and to anticipate, in one's self, the effects of these circumstances and events, which are

perpetually occurring around us, and of that language which is employed to express them. But, as our conclusions, being drawn from very limited premises, may be far from a perfect correspondence with the legitimate results of a general survey, and as a variety of causes may operate strongly in the case of other men, which have little or no influence in our own, it is necessary to correct, and to modify, or to confirm them, by a series of extensive observations on the dispositions and behaviour of mankind. To all this, the basis of the accomplishment, must be added a degree of the poetic faculty, a large share of technical knowledge, a comprehensive acquaintance with the capabilities, construction, and effects of language, a fair portion of the logical talent, and agreeable manners.

Somewhat akin, but, in certain particulars, superior to it, is the conversational talent, the able exercise of which, according to Dr. Johnson, an envious man will less easily forgive than any other excellence. There is no necessary connexion, it ought to be observed, between it and the accomplishment just now described, and, therefore, some individuals possess the one in a high degree who are almost quite destitute of the other. Dr. Johnson himself was an excellent example. His conversational powers were

astonishing,—such copiousness of information, readiness of thought, fluency of language, perspicuity and strength of illustration, have rarely been witnessed, and never surpassed, in any individual. He also reasoned well,—rather dogmatically, indeed, and, with all his boasted morality, apparently more for victory than truth; besides, if he did not enjoy a poetic genius, he could, from the treasures of his memory, often burnish by the felicitous application of a sound judgment and a correct taste, at all times furnish entertainment and delight for the most vivid and the most fastidious imagination. Nothing, however, can be more certain, than that he was radically deficient in address, and uncourteous and unaccommodating in his manners; that he exercised too little restraint over his understanding and opinions; that he was by much too satisfied with his own intellectual and moral worth, to be solicitous for the good opinion of other men; and that even his most brilliant discourse, however it might enlighten or be admired, rarely effected any salutary operation on the minds of those to whom it was most pointedly addressed. A perfect contrast to Dr. Johnson, in this respect, may not be easily found. But the cases are far from being unusual, of persons singularly and obviously fortu-

nate in their address and rhetorical management, who are only slenderly gifted with talents for colloquial intercourse.

It would be extremely difficult to point out the essential peculiarity of this talent, or to specify the ingredients which enter into its composition, considered as different from those accomplishments which have been last described. It seems, in reality, to comprehend a portion of almost all of them. At least, a person, totally destitute of poetry, wit, or humour, and the art of reasoning, can never become eminent for conversational talent. Probably, in addition to these, there must exist that simplicity or singleness of mind, which leads a man, without slavish dread, and without selfish expectation, to *abandon himself* to the operation of any ideas that are current; an ardour of intellectual and moral feeling, which, without consciousness on his part, preserves him, steady and unhesitating, in any arrangement or conflict of opinions; a vigilant, discerning, and ready judgment, to seize the first opportunity for advancing a sentiment, or attacking a weak position; heroic generosity and nobleness of disposition, to yield instantaneously to conviction, and to despise any triumph obtained at the expense of principle, or forced from prejudiced ignorance; and a real,

not an affected or hypocritical, modesty, which is no less willing and grateful to receive information on every topic than it is unostentatious and unobtrusive in imparting it. We make no account here of what is usually called learning; and consider it, indeed, if not altogether an incumbrance, at least one of those ornaments which are better kept in the cabinet than carried on the person. It is not denied, that some individuals, possessed of great learning, have been eminent in conversation. But these are comparatively rare occurrences; and the generality of those, it is contended as a matter of fact, who have bestowed the requisite time on the acquisition of the former, are too deliberative, too phlegmatic, and too opinionative, to excel in the latter. If learning, as it is called, be the conquest of late years, that is, after the season of ordinary education has been long past, it appears to be the greater impediment to the colloquial powers, or, if it excite them, which is sometimes the case with conceited persons, it renders them ridiculous, or pitiable, rather than instructive or pleasing. They whom, on the whole, we have thought most remarkable for this accomplishment, were of the female sex, by no means very profoundly read, or of very extensive information; but they possessed a large

stock of animal spirits, great vivacity of feeling, and were so liable to be enthusiastic in whatever engaged their attention, as positively, for the time at least, to disregard any opinion which others of cooler temperaments might entertain respecting the topic itself, or respecting themselves for being so affected by it as they seemed to be. It is enthusiasm, or, at all events, zeal, that gives interest and energy to discourse; and, one great reason why conversation is so dull, as it generally is in ordinary company, is, that the subjects started are either totally incapable of exciting emotion, or are of such common concern as to have been thoroughly discussed long before, and are, therefore, void of novelty and any other specific power of exciting attention.

One great hinderance to conversation, even when the talents for it exist, is a foolish unwillingness in people to appear what they really are,—the affectation of being thought wiser, or better informed, or more refined, than what nature and education have made them. Few act a perfectly natural part in society. Some favourite phantom, some ideal model, which possesses the imagination, never ceases to allure the individual beyond the bounds to which good sense and self-knowledge would confine him. In other cases, there lurks a painful and em-

barrassing dread, founded very probably on truth, that, if one were thoroughly understood, there would be discovered little real title to that estimation and respect which are so eagerly desired. Many persons, from inordinate conceit and self-admiration, cannot endure to have their opinions called in question, and, therefore, rather retain them in unprofitable security, than run the risk of so hated an opposition; and, there are many more, perhaps, who, actuated by a foolish wish of being thought modest at least, suspend their judgments till discussion is closed by a triumphant majority, when, of course, it would not be quite consistent with the character which they aim at to say a word on the subject.

Against these and sundry other illusions, hostile to the interest and the faculty of conversation, it is worth while, if possible, to furnish an effectual antidote. We give it in the form of precept. Conceive yourself to be what you really are, a human being in many respects very like the rest of your species, but characterized by some peculiarities of taste, sentiment, or feeling, which constitute you an individual among them: ascertain, as exactly as you can, the nature and extent of these peculiarities, by a thorough and strictly impartial self-examina-

tion: resolve, with fortitude, whatever they may be, to throw them into the common stock of mind, on any fair occasion of copartnership: and, finally, conducting your part of the speculation on the well-known rules of good breeding, and respecting, with inviolate honesty, the rights and merits of those who are associated with you, content yourself with the only recompense of exertion it is proper to desire, the healthy gaiety of your own mind and the increase of social enjoyment.

SECT. V.

OF MORALS AND RELIGION.

A SENSE of superior power is of early occurrence. It serves as the foundation for proper authority on the part of the parent. But, unless aided by other principles, it is fitter for a slave than a free intelligent creature. The child is fond of its mother, no matter for what reason, whether the product of natural instinctive feeling, or resulting from a sense of benefits and essentially selfish. These are matters of speculative curiosity, maintained in very dis-

cordant theories on the subject of human nature; but a man of sense, anxious for the welfare of his children, will concern himself merely with facts conducive to, or connected with, his practical duties. The affection or kindly feeling of a child extends itself towards all within the reach of his notice, if not restrained or checked by some offensive and untender behaviour. Indeed, it is so readily excited by little favours, and so easily repelled by severity,—of the motives and intentions for either of which the child's understanding is not sufficiently enlightened to form a correct judgment,—that there is often no small danger of transferring it from its right claimants to those who are neither entitled to it nor worthy of its exercise. Fortunately, a sense of right and wrong, confined no doubt, at first, to a very few particulars, and much influenced by specific instructions, comes to the aid of parental right and authority; and hence, correction or chastisement, though certainly grievous and greatly disliked, seldom or never, provided it be judicious and so conducted as to carry the reason of the child along with it, has the effect of weaning his affections. Nay, on the contrary, it is a certain and most important fact, that it may be made highly conducive to his regard and esteem. This is the end which the parent

ought to have in view, in inflicting it ; and, by the probability of accomplishing such desirable effect, he ought to regulate its mode and degree. How very unlikely a fit of passion is, to suggest or exercise the proper means towards it, will be understood by every one who has either experienced or witnessed the incapacitating influence, or positive, though temporary, derangement, produced by such volcanic disturbance. A mild, firm government, erected on the irreversible principles of reason and truth, condescending to the feeble efforts of the expanding mind,—merciful to venial trespasses, but inflexible to foolish and hurtful desires,—and uncontaminated by caprice and fantastic innovations,—will almost assuredly rear a character, respectable, from its steady conformity to an approved standard, and useful, from its regular habits of attention and self-denial.

The fundamental well-known laws of morality are easily understood by children, and at an earlier period than is commonly imagined. But they require to be often inculcated and enforced, because of numerous temptations to violate them, and the natural thoughtlessness of the juvenile mind. An idea of property is of speedy growth, and, hence, the crime of theft or dishonesty is justly punishable. The vice of lying,

which is not only a species of dishonesty, but the indication of a crafty or cunning disposition, is so odious, and so fatal, if allowed to strengthen, that it must, at all hazards and at every period, be exposed and reprehended with unsparing severity. Encourage a child to acknowledge his faults, by sympathizing with his visible uneasiness at the consciousness of demerit; but, on no account, be the occasion ever so seductive, suffer a lie to escape chastisement. Falsehood, disobedience, and insolence are the unpardonable sins of childhood.

Many children appear to be of a cruel disposition, and to take delight in torturing animals. But, there is reason to believe, they are very ignorant of their causing pain; and, hence, except in a few individuals, are readily induced to desist from such a practice, when the nature and consequences of it are properly explained. Other children are remarkable for their tenderness of feeling and an excess of benevolence. This is apt to become the source of extreme and almost ceaseless uneasiness in after-life, and, therefore, ought, if possible, to be brought under the dominion of reason.

A respectful, but not a timid, behaviour towards their superiors is to be inculcated, and, also, a degree of reserved condescension and

kindness towards servants, and persons in the lower ranks of life; whereas, any thing of the nature of bashfulness, or stupid awe, with respect to the former, or over-familiarity and closeness of intimacy with the latter, is diligently to be guarded against.

Closely connected with morals, are opinions and sentiments,—those principles of understanding and faith by which the conduct is regulated in the most important concerns of human life. Here a wide field of inquiry is open to view, and a variety of theories and systems might require to be discussed. Who shall undertake to prescribe them for the mass of mankind,—or, indeed, for any individual? Yet, it must be admitted, if the experience of ages do not deceive, certain principles are more worthy of regard than others. Those, surely, which apply most extensively to the conditions, exigencies, and history of our species, have the highest claim to our notice. From a careful and unbiassed consideration of these particulars, then, on a correct and justly philosophical analysis of our nature, one might be able to infer, with tolerable exactness, what criterion and axioms we ought to adopt. Unfortunately, long before the mind is capable of such an exertion, or of thinking for itself, several abstract propositions and many

dogmas are impressed on it ; and the generality of mankind are either so indolent and careless, or so occupied in the affairs of life, as never to engage seriously in reviewing and modelling them at any after-period. Pertinacious adherence to an established creed is easier, and is commonly thought more respectable, than any attempt at originality and independence, which, because it almost necessarily leads a person to changes, or even a quick succession of opinions, rarely fails to incur the imputation of fickleness and imbecility of mind. The injustice of such a charge might be shortly demonstrated ;—it is enough, perhaps, to say, ignorance is bigoted, and folly secure, but one of the characteristics of true wisdom is “ to prove all things, and hold fast that which is good.”

The aim of education is to fit persons for the duties and employments of life. In the intercourse, therefore, of society, in the transactions between man and man, in the relations which they bear to each other, as members of families and communities, we perceive whether or not it has been successfully applied. There might be some value in a certain process of instruction ; in the attainment, for example, of an acquaintance with literature or science, though it did not reach beyond the narrow boundaries of a

man's own mind, or display itself in a single action of a public nature. An individual, undoubtedly, might be rendered more able by it to drag out existence in a state of monkish seclusion. His thoughts, raised above animal propensities and wants, might possibly revel more freely amid the visionary creatures of speculation and fancy; and the intoxicating consciousness of his intellectual supremacy and power might stimulate the love of life, so interwoven with its enjoyment. But man is not merely an intellectual creature, nor made for "single blessedness." Many of his powers have a reference to beings beyond himself; and it is only, when submitting to the bonds of social obligations, that he can reach the perfection, or fulfil the law of his constitution. It is not to be denied that these obligations abridge his freedom, that the multiplication of the points on which his happiness may be assailed, is one of the decisive consequences of yielding himself to the enticements of kindred, or forming alliances with the members of his species. He has not the universe under his control; he is not able to foresee the tempest, yet brooding in the abyss of futurity, which will one day beset his venturous bark on the deceitful ocean of worldly hope; nor can he, by the utmost force of obstinate reluctance, or

all the ingenuity of secret cowardice, either withstand or elude those calamities by which his fellow-creatures are from time to time overwhelmed around him. In vain does he urge the eagle eye of fear among the immensity of possible contingencies, and calculate, with every practicable allowance for indulged and unknown partiality, which of the evils in the terrific infinitude it will be his lot to encounter; in vain does he build resolve on resolve, or add a speculative resignation to the dictates of reason: in vain does he array himself, for any approaching conflict, in the fancied panoply of self-righteous devotion: the hour of trial comes, when he is not expecting it, when his desires and his feelings are abroad, in the wonted security of unsuspecting peace; the enemy is unlike what he had portrayed him to be, and assaults in a place where neither dread nor preparation had been excited, or, in a manner which could not have been foreknown, and cannot be resisted; his ideal bulwarks then become the landmarks of his ruin, the memorials of his loss; and thus, the anguish of unlooked-for grief mingles itself with the malignant but unavailing hatred of defeat. Yet, who would forego the kindness and the fervour of mutual attachment, because he can have no other pledge of its continuance than

the efforts of the will,—or stop the current of parental joy, lest its sportive waters should ere long plunge into the undistinguishing ocean of mortality,—or bar the avenue to every generous emotion of friendship or esteem, so that no ingratitude may enter to mar the paradise of his feelings,—or deny himself the luxury of doing good, since the folly and the vices of mankind are sure to abuse the fruits of his benevolence? There is a selfishness in sorrow, which a truly heroic mind will struggle to subdue,—a malignity in the sense of disappointment, which pride of character might be supposed unwilling to reveal,—a jealousy of the designs and purposes of the Creator, which the contemplation of his attributes, no less than the experience of his goodness, at once forbids and disproves.

Reason is not the arbiter of our fate, however highly we may think of its pretensions; nor is it the chief agent, in modifying our condition and the circumstances of our life. We are incited to enter into engagements, and often determine the prominent features of our history, by powers, over which, in many cases, it exercises only a nominal authority. Some of the most important functions of the animal body are carried on without consciousness, or a single effort of will on our part; it is no less true, that

the establishment of social life depends greatly on principles, quite distinct from the operations of intellect. Man is much more the creature of circumstances, subject to a practical necessity, than his self-conceit will allow him to imagine. His attachments and his aversions, his joys and his griefs, his hopes and his fears, even the train of his ideas, and the complexion of his opinions, are often the product of external relations and dependencies over which he has little control. His parents had not the concurrence of his will, in giving him birth ; neither he nor they regulated his sex, or planned his members, or bespoke the expression of his countenance, or arranged the lineaments of his mind ; his brothers and his sisters, and the more remote branches of his family, who have in some way or other influenced his fortunes, were alike undetermined by his understanding and his wishes ; his childhood has been subjected to a dominion, often very adverse to his judgment and inclinations ; his riper years have witnessed a still stronger dissimilarity, and a more decided contrast, between what he desired, and what he experienced ; then, again, to sum up his career, he has struggled with fortune, and found himself subdued—endeavoured to force the elements of happiness into some permanent consistency with his ideal

model, and they have refused his control;—the war which he has been continually waging with the evils of life, though at times enlivened, and made confident, on his part, by gleams of success and the shout of victory, has left him routed, plundered, and cheerless, or finds him, in the darkening horizon, poising a nerveless frame against the horrid foe that paces him to the last refuge of the miserable:—these are merely signs and effects of those inscrutable and resistless laws, which neither omit nor despise the concerns of a single atom, in the immensity of the universe. The only sure and safe guide in this combination of perplexing contrarieties, amid conflicts of such momentous hazard, and over a catastrophe, which, if final, is so disparaging to the exalted capabilities of man, and, if preparatory, is so much more appalling and awful, must be in alliance and friendship with that Being whose workmanship we are, who knows our end from our beginning, “the giver of every good and perfect gift,” “without variable-ness or shadow of change,” “with whom one day is as a thousand years, and a thousand years are as one day.”

Has, then, this Being disclosed to his creatures, it may be asked, the purposes of his will, in all that beautiful but intricate apparatus and

ever-varying scenery, with which we are so busily occupied during the short career of life?—Has He condescended, with a humility equalled only by the act of our creation, to teach us what we are, whence we came, whither we are going, the paths of life and blessedness, the number of our enemies, wherein our weakness lies, and where alone we shall find strength,—and thus presented the remedy of our evils, the solace of our woes, and the solution of all our difficulties? A record, so authoritative from its origin, so precious from its contents, well deserves serious, frequent perusal, and cannot too earnestly be recommended to the attention of youth. Yet, it must be owned, there may be, and often is, something in the manner in which this is done, that tends to disgust and repel the mind in early life. Why are the Sacred Scriptures, with so many and powerful claims to esteem, associated by the young with sentiments of vulgarity and harshness? It would be easy to answer this question, by an appeal to the assumed gravity of countenance and corresponding utterance and behaviour of grown up people, when engaged or about to engage in their perusal, and to the repulsive language usually employed to bespeak attention to them. Besides, it is not uncommon to prescribe tasks from

them, and to enjoin these at a time when custom and principle have prohibited the ordinary amusements of children. We need not wonder, then, without taking into account the natural dislike which every person must experience to any thing that occasions a conviction of demerit and a fear of punishment, that those venerable and supremely important writings should so often excite aversion in youth, and be opened only in reluctant obedience to parental command.

True religion bears no affinity to what so often usurps its name. It consists not in sadness of countenance, a slow-paced precision of speech, or a mongrel dialect of cant phrases and misapplied Scripture; in a sulkiness of temper, which seems to disdain every earthly enjoyment, and to make war on every human failing; in a scornful humility, which, though decking itself in awkward and mean apparel, courts admiration; in a merciless bigotry, which limits the divine favour to its own overweening pretensions; in a facility to practise the ceremonies of devotion, while the self-denying exercises of piety are foreign to its habits; in a professed and officious repugnance to ordinary fashions and amusements, though the whole of its aim is towards present advantages and the substantial good

things of the world. These delusions have neither connexion nor friendship with that heavenly spirit, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," "whose praise is not of men but of God."

CHAPTER II.

THE DEFECTIVE AND IMBECILE.

UNDER these terms, may be comprehended all those cases of departure from the common or ordinary conformation of man, which consist in the absence or organic debility of the members, senses, and faculties of body and mind, whether natural or the result of disease and accident. These are very numerous, and might be thus arranged :—Deformed ; Imperfect in Senses ; Imbecile in Mind ;—and each of these might be subdivided, so as to comprehend all the varieties of deficiency observable in our species. But,

for the purpose of this essay, and because of the little progress hitherto made in scientific classification of the objects, it is thought advisable to depart somewhat from strict arrangement, and to treat of,—1. The Deformed. 2. The Blind. 3. The Deaf. 4. The Blind and Deaf. And, 5. and lastly, The Imbecile or Fatuous. Some of these must necessarily be discussed in a very summary manner.

SECT. I.

THE DEFORMED.

ANY of the bodily members may be wanting or imperfectly formed, and yet all the rest of the individual be complete. In those cases, in which the legs or the arms are deficient, little modification in the principles or practice of education is required; and we may, therefore, speedily get over this department.

Generally speaking, defect in the lower is of less moment than defect in the superior extremities. The chief hinderance occasioned by the former is experienced in exercise; but many

expedients can be fallen upon to supply the use of legs, so far as bodily health is concerned.— These need not be specified. The defect must influence the choice of a profession, as several employments require the full perfect use of the lower limbs; and, of course, the selection necessarily leads to appropriate instruction. Examples are every day to be met, of persons filling important stations in life, who have the misfortune to be deprived, by faulty conformation, or accident, of much of the enjoyment for which bodily activity is required.

Any deficiency in the upper limbs is a more serious difficulty in the way of comfort and utility. But, there are many well-authenticated instances of persons, who had the misfortune to labour under total deprivation of them, performing almost every necessary action, and several very nice operations, by means of their feet. Accounts of these must be familiar to all readers. The history of the truly surprising Miss Beffin, of travelling notoriety, ought for ever to silence despair, as to those of our species who exhibit the more lamentable deficiency of both upper and lower limbs. That lady, it is well known, is able to cut paper, to thread a needle, and to accomplish a great number of similar undertakings, without any aid from hands or feet.

None of these cases, it is hardly necessary to say, implies, or in any degree produces, incapacity of mind. It is a common notion, that persons of this description are usually very conceited; and, indeed, the remark is often extended to those who are any way deformed, or are very much below the usual standard as to height. Admitting it to be true, it is rather to be rejoiced in than ridiculed or condemned, that an extraordinary degree of self-satisfaction should be possessed, where there is so much additional occasion for good spirits and a contented disposition. It is still greater cause of thankfulness, that individuals of the latter kind are often singular for talents, the exercise of which puts them fully on a footing with those who have the advantage of perfect bodily conformation.

SECT. II.

THE BLIND.

NONE of the bodily senses is comparable to vision, in respect of the number, variety, and importance of the intimations and knowledge ob-

tained by it. The organ appropriated to it is an instrument of the nicest mechanism, and is admirably contrived for carrying on a complete and satisfactory intercourse between our minds and the external world. We learn from it, either exclusively or in the readiest manner, the greatest part of the properties of bodies, their colours, their forms, their dimensions, and distances. It enables us even to discover some of those affections and conditions of mind in which we are often most essentially concerned,—the smile of joy, the tear of grief, the blush of shame, the frown of anger, the scowl of contempt, the smoothness of hypocrisy,—an infinitude of desires, emotions, and sentiments, which cannot be otherwise detected, or are so only through the tedious and uncertain medium of artificial signs. There is something in the certainty of the communications made by the faculty of sight, which gives it the superiority over all the channels of knowledge. This is implied by terms commonly used in all languages. To *see* a thing is an expression, vulgarly and universally used, to denote the highest possible evidence and conviction, of which our intellectual nature is capable. If such be the advantages of this sense, what must be the condition of those who are destitute of it? Mil-

ton answers from his own experience, in words never to be forgotten :

Not to me returns

Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine ;
But cloud instead, and ever-during dark
Surrounds me. From the cheerful ways of men
Cut off ; and, for the book of knowledge fair,
Presented with a universal blank
Of Nature's works to me expunged and raz'd,
And wisdom at one entrance quite shut out.

Dr. Blacklock has also, from the same source, furnished us with an answer, which is much more minute and scarcely less energetic. But such representations are to be listened to with some caution. Much of the painful emotion they seem to imply, must be attributed to the tenderness of the poetic genius, and can scarcely be allowed more consequence than the descriptions of the agonies and wretchedness often made by the fiction-dealing fraternity, on the absence of a merely imaginary mistress. It is not unusual, it is well known, for such a despairing lover to be heartily engaged in the substantial enjoyments of life ; and perhaps his most heart-rending effusions are much more frequently the slow-wrought product of a refined

and calculating judgment, than the spontaneous rapid offspring of genuine misery. Certain it is, also, many of the blind, probably the greater part of them, are far from being so unhappy and so ignorant as such representations would lead one to imagine. The reason may be assigned.

There is scarcely any portion of knowledge, derived through the medium of the eye, which may not be communicated to a person born blind. Consequently, in so far as knowledge is productive of enjoyment, the difference, between those who possess the sense of vision and those who do not, ~~may~~ not be so material as to render the latter miserable. If, again, it be said, that the exercise of the sense, independently of any knowledge derived from it, is itself a source of pleasure, and that of this the blind are utterly deprived,—the reply is ready. We allow the fact; but, then, there must be taken into account the increased susceptibility of some of the other senses, on which the blind are necessitated to rely, and which actually become productive of a degree of knowledge and enjoyment vastly beyond the ordinary attainment of those who have sight. It is perfectly conceivable, however paradoxical it may seem to persons who do not investigate the matter, that, provided the means

of support and other particulars be alike, the individual deprived of sight may be in possession of more real enjoyment, or in other words, be happier, than those who have it.

In instituting a comparison between them, several important circumstances are to be taken into account, which might be overlooked by a careless observer, and which, at all events, render the decision less easy and immediate than is commonly imagined. It would be necessary to ascertain precisely, the proportion between the agreeable and the disagreeable sensations fairly and exclusively imputable to the use of sight; or, in other words, supposing the former to preponderate, what is the actual amount of the pleasurable condition resulting from that sense. It will not be denied, the eye is often the medium by which painful ideas and distressing information are communicated to our minds; and all these must, in justice, be considered, in estimating its influence on happiness. How numerous the list of particulars, which ought to be specified here, will at once strike the reflective mind. A thousand objects of sight, in the material world, naturally, or by association, excite unpleasant emotions. To these we must add all the visible indications of those bad passions, which often render our species more li-

deous and disgusting than any thing around us.

We should have to consider, also, a multitude of circumstances, which, whether profitably or not, are calculated to rouse within us some of the most harassing emotions of which our constitution is susceptible;—for example, fear, in all its complication of horrors. On the other hand, it would be requisite for us to learn how far, above what is usual in those who have sight, the blind have cultivated other senses, and what is the aggregate of advantage and happiness arising from this superiority. Here it may be remarked, we ought not to confine ourselves to the bodily senses only; for, there is reason to believe, certain of the mental powers also acquire from exercise a degree of perfection in the blind, rarely either attained or aimed at by those who see. After all, happiness and misery are relative to sentient and intelligent beings; and, in order to be thoroughly understood, must be investigated in reference to the peculiar feelings and situations of individuals. Thus, even admitting that the want of sight is a great disadvantage, we may readily comprehend how those who labour under it may, nevertheless, experience as much or as little of either of them as the seeing. The comparison now suggested, it is hardly necessary to state, does not hold where

the sense of sight has been lost, after it had been so long exercised as to modify the condition and character of the sufferer. This, indeed, is a misfortune of the most calamitous kind ; but, it would be erroneous, in a gross degree, to imagine that the unhappiness and evils which it occasions are shared by those who never experienced the difference.

As to the amount of knowledge which the blind may acquire, it may be remarked, that, excepting colour, there is, perhaps, no quality or property of bodies which cannot be understood without the aid of the eye. Their forms, dimensions, distances, motions, and numbers, are obviously within the range of the other senses, particularly touch ; and, hence, we are not to look for the difference between the blind and those who see, in the amount or kind of knowledge they may possess, so much as in the manner and rapidity in which it is obtained. The visible appearances of objects are signs, from which, by a process of reasoning founded on experience, the mind infers certain properties to belong to them, although there be no necessary connexion between the one and the other. Of this process of reasoning the habit is so soon acquired, and is so long and frequently carried on, that few individuals are sensible of it. Most

men, in reality, come so quickly to the conclusion, that the visible appearances, or the signs, as we call them, and which may be considered as the premises in a syllogism or a logical argument, are scarcely attended to or remembered. The case is similar to the well-known fact of our generally regarding the things signified or suggested, by the words of a language familiar to us, whether heard or read, and passing over, almost imperceptibly, the signs themselves used to denote them. Of *this* system of signs the blind are deprived, because the organ, or instrument, essential to the employment of it, does not exist. But the mind is not, therefore, defective; nor is it incapable of comprehending the results, or, in other words, of being made acquainted with and understanding the things suggested by the signs. In short, visible appearances constitute a language which they do not and cannot understand; but, if it be translated into a language with which they are familiar, they are as able as others to comprehend what is intended by it: and, hence, it is conceivable, that, if an appropriate system of signs be employed, the blind may become as learned and philosophical as those who see. Such is the fundamental principle on which the intellectual education of the blind is to be conducted.

It will be sufficient barely to allude to a few instances of blind persons having attained to eminence and utility, in order to show what encouragement is given by experience to any well-contrived scheme for their instruction. Franciscus Salinas, a Spaniard, who lived in the sixteenth century, was skilled in the practice and theory of music, and was author of a treatise on the principles of that science, which, in the opinion of Sir John Hawkins, who has written the history of music, was equal to any treatise extant on the subject. Caspar Crumbhorn, a Silesian, and Martini Pesenti of Venice, who flourished soon after him, were noted for their performances and compositions in the same science. John Stanley, organist of St. Andrew's, Holborn, London, was perhaps superior to these in the knowledge of harmony, as he was equal to any of his contemporaries in practical ability. The late Mr. Miller, of Edinburgh, was no less eminent as a teacher of music than respected for his amiable and gentlemanlike manners. Dr. Saunderson officiated as Professor of Mathematics, in the University of Cambridge, with honour to himself and advantage to his pupils. Dr. Blacklock made attainments in polite literature, which would have rendered his name illustrious in the history of his country, though

the circumstance of his blindness had not added to his celebrity. Dr. Moyes, too, is another example still more recent, of the triumph of genius and industry over such a calamity. This gentleman, though he lost his sight so early in life that he had no recollection of having ever seen, became a proficient in several departments of natural philosophy, in which he both gave lectures and performed experiments to the admiration of his pupils. An old author makes mention of a blind man, who used to be employed in conducting merchants through the deserts of Arabia; and a still more remarkable instance of a similar kind was exhibited in the person of John Metcalf, whose original business was that of a waggoner, but who ultimately became a projector and surveyor of highways, in which capacity he was extensively and creditably occupied in several parts of the west of England. It is superfluous to multiply examples. The attention and pains bestowed of late years, on the education of the blind, have proved, by their success, the fitness of these defective persons, for many of the useful purposes and business in life.

Most of the general principles formerly treated of are applicable to the education of the blind. We must consider their peculiarities of

genius, temper, and dispositions, their rank of life, and circumstances. No specific rule can be laid down which would answer every case. Though there be very few professions or employments for which they might not be trained, with some probability of success, it is obviously improper, for the mere purpose of gratifying a weak vanity, to urge their exertions in a path beset with many and great difficulties. Admitting what has been related respecting their attainments, and a vast deal of the marvellous has been said on the subject, it is perfectly certain their abilities have often been over-rated; and, it rarely happens, that, even where they have arrived at eminence, a person who judged impartially would not be very able to discover the inconvenience and the injurious consequences of their physical defect. The fact is, more is often found in them than was expected, and the observer, taken by surprise, is drawn out to an admiration beyond, rather than under, the merits of the object. But guard against this illusion, and compare the blind with others, who, having the sense of sight, have bestowed *equal* diligence in the *same* pursuit, we shall not, it is imagined, be powerfully impressed with the superiority of the former. It is the necessity for uncommon and long continued exercise and

study, in almost any thing they are induced to undertake, that occasions them at times to excel,—by no means any virtue connected with blindness. In respect of endowments or natural genius, in short, they are no way different from others; and the absurd notion, they are, is, perhaps, one of the most pernicious can be entertained concerning them. A good ear and a taste for music, an excellent verbal memory, a talent for mathematical studies, a poetic imagination, and many other traits of specific genius, are all perfectly compatible with blindness; and, it is quite conceivable, that any one of the faculties may even be the more extensively cultivated, in consequence of that calamity preventing, in some degree, the indiscriminate and inappropriate education most persons are obliged to undergo. Thus it happens, in truth, the blind are actually often much better, that is to say, more judiciously, educated, than their seeing neighbours; but, it is contended, no more readily in a thousand blind persons, than in a thousand who have the sense of sight, shall we find a Mozart, or a Porson, an Euler, or a Burns.

It is proper that the employments selected for them present sufficient stimulus to engage attention. What is too easy of acquisition would

be apt to foster a spirit of indolence, than which scarcely any thing can be more injurious. The blind appear liable to two extremes, against which it is the duty of those who have the charge of them to make continual war,—these are over-confidence and despair. The proper medium will be best preserved by accommodating their studies and business to the development of their faculties. What they can do themselves, they ought to be allowed to do, and by no means be officiously helped. On the other hand, it is no way ungenerous to remind them occasionally of their incompetence, and to show how far they are dependent on others. For our own part, were we required to say, which of the two extremes is, on the whole, more frequently found in them, we should reply, without hesitation, the former. We imagine, too, that a reason can be assigned for it. Most men, we believe, have a natural and a strong tendency, previously to experience, to “think more highly of themselves than they ought to think.” The two great checks to this propensity, are the actual discovery of their deficiency on trial, and the observation of the effects which their presumption or self-sufficiency produces on the countenance and manners of those with whom they associate. From the benefit of this latter

remedy the blind are altogether excluded, and really they are a good deal also from the former. They can hear, indeed, remarks made to their disparagement. But the number is few of those persons, who are frank and friendly enough to declare their sentiments in words, when these are not quite to the satisfaction of the individuals concerned, in comparison of those, who, by involuntary looks, the spontaneous expression of the features, and a merely visible behaviour, indicate to a discerning eye the disparaging opinions and unfavourable sentiments taking place in the mind. The blind, accordingly, so far as our notice has extended, are apt to be defective in that delicacy of manners, that consideration of circumstances and characters, so requisite to a safe and comfortable progress through the world. We have known them, with unmoved feature, and apparent unconsciousness of any particular emotion, to say and do things which no man of feeling who enjoyed sight would have ventured to say or do. They are not very accessible to shame, and are extremely apt to persevere in a discourse or an action, which their misfortune hinders them from perceiving is positively disagreeable to their company. There is something, moreover, in their concentrated attention to,

comparatively speaking, a small number of subjects, which is nearly akin to dogmatism; and, probably from a natural enough vanity, they are tempted to display their acquisitions without necessity, and beyond the limits of modest behaviour. They rarely blush, and generally find a refuge, in their darkness, from many of those trials which disturb the peace or ruffle the temper of other men.

It is far from our intention to prescribe any harsh or untender conduct towards those whom Providence has so obviously subjected to our compassion. We intend their good; and think it to be materially promoted by perfectly candid and honest treatment. If they cannot profit by those intimations and opinions which the countenance is formed to exhibit, there is the greater necessity for plainness of speech, to enable them to guide themselves aright in the intercourse of the world; and, we believe, they really prefer the company of those who are frankest in speaking. Reserve is to them what darkness is to others—an impediment which utterly precludes any comfortable exertions on their part. There is no occasion, as many might imagine, for caution, in alluding to any thing which may suggest their defect, or for selecting topics of conversation appropriate

to their condition. The better plan, by much, is to discard all idea of accommodating ourselves to them, except by being more explicit and communicative in our conversation than may be usual with other people, and by avoiding all expressions of surprise at their employment of terms, for which, in our judgment, they can have no corresponding ideas. The truth is, they do attach ideas to the words they use, not the same, indeed, as those which we associate, but consistent and proper enough to enable them to bear a perfectly intelligible part in any common discourse; and thus, they frequently speak of *seeing*, as if they actually possessed the faculty. This need not astonish, and ought never to be treated as a mistake. It is a term used by them to denote a particular kind or degree of knowledge or perception, and has just as much meaning in *their* acceptation as it has in *ours*. A similar remark might be made, respecting many other modes of expression and many allusions, in common use with the blind.

Several contrivances have been adopted for facilitating the acquisitions of the blind. Generally they are founded on the principle of employing the sense of touch as a substitute for that of which they are deprived. Some of them merit particular notice. That of which Dr.

Saunderson, already mentioned, was the inventor, and by which he was enabled to carry on calculations to any extent, has been frequently described. It formed a palpable arithmetic, and was tolerably well adapted to the purposes of its ingenious author, as may easily be understood. A square box, of a certain size, was divided by parallel lines into a number of smaller squares, each of which was perforated with nine holes, placed in three parallel rows, and intended for the reception of as many pins. Each position denoted a certain digit, and expressed it when supplied with a pin. He used pins of two sizes. The larger were confined to the centre holes of the squares, and, when they stood alone, denoted ciphers. The smaller were only in a single instance placed in the centre, as when the number 1 was to be expressed; but, in all other cases, were used for the lateral holes. Thus, the number 2 was denoted by a large pin in the centre of a square, and a small one at the side, in a hole considered the first in order; 3 was expressed by a large pin in the centre, and a small one in the second hole at the side; and so on, till the number 9 was reached. In this way, it is evident, the whole ten arithmetical characters might be expressed, and, therefore, calculations might be carried on to any

extent. The same table served the inventor for carrying on geometrical demonstrations. In this case, the pins, either alone or connected together by silk threads, served the purpose of marking the angles of figures. To these angles he gave specific names, and he ran over them with his fingers, as he did when making his arithmetical calculations. So expert was this remarkable man in the use of his contrivance, that he never hesitated to attempt solving the most intricate questions in numbers; and even geometrical problems gave him little embarrassment, provided the angular points required in their solution were not very numerous.

Subsequently to Dr. Saunderson's contrivance, another blind gentleman, Mr. Grenville, had recourse, for similar purposes, to a square board full of holes and ten sets of pegs, corresponding in their differences to the nine digits and cipher. But it was found too complicated for general practice.

Dr. Moyes was more successful in his invention, which merits particular notice. This gentleman, having early applied himself to the study of arithmetic, soon found that a person deprived of sight could make but little progress in so useful a science, without palpable symbols to designate the numerical characters. He was

at this time ignorant that Dr. Saunderson had invented any thing that could supply the desideratum, and, accordingly, set about contriving an apparatus for himself which might aid his calculations. The first expedient which occurred to him was that of cutting out the forms of the figures in thin pieces of wood or metal, and of arranging them on the surface of a board, covered with wax, in order to prevent them from changing places, or being readily deranged. By this contrivance, he could solve any problem in the science of numbers; but the operation was slow. It afterwards occurred to him, that his notation, consisting of ten kinds of characters, was more complicated than necessary; and that any given number whatever might be expressed by three sorts of pegs, which differed from each other in the form of their heads. Thus, suppose a square piece of wood, a foot broad and an inch in thickness, having its four sides divided into 24 equal parts; let these opposite divisions be connected by a groove, cut in the wood sufficiently deep to be felt with the finger; and let each point of intersection of these grooves be perforated with an instrument, about the tenth of an inch in diameter. The board thus formed, and divided into 576 squares, being the product of

the number 24 by itself, constitutes the table, to which the pegs are to be applied by being pushed into the holes at the intersections, like those of a violin. The pins, as already mentioned, were of three kinds. The heads of the first formed a right angled triangle, about one-tenth of an inch in thickness ; those of the second were like them in every respect, save having a small notch in the sloping side or hypotenuse of the triangle ; and those of the third formed squares, the breadth of each of which was equal to the base of the triangle of the other two kinds. These pegs were kept in a case, consisting of three compartments, allotted to the three kinds, and placed close to the board before commencing any operation. Each set of pegs amounted to 60 or 70 in number, though much fewer were sufficient for short calculations ; and when the work was finished, they were all carefully sorted and deposited in their respective cells. The powers of these pegs may be easily displayed. Each of the first and second kinds had four values, according to the position of its head with respect to the calculator. Thus, one of the first sort, when placed so that its sloping side was towards the left hand, denoted one ; when its sloping side was turned upwards, or from the calculator, it denoted two ; when

turned to the right, expressed three; and when lying downwards, or towards the calculator, marked four. The pegs of the second kind, again, denoted five, six, seven, and eight, when their notched sides were respectively turned to the left, upwards, to the right, and downwards. Lastly, the pegs of the third kind, with the square heads, were used as symbols for nine, when their edges lay in the direction from right to left, and for ciphers when they were directed up and down.

A single example will amply explain the mode of using this apparatus. Let it be required to express the number 1788. "Take a peg of the first set and fix it in the board with its sloping side turned towards the left, equal to one; take now a peg of the second set, and fix it in the next hole in the same groove, proceeding as usual from left to right, with its sloping side turned to the right, equal to 7; next take a peg of the same set, and fix it in the next hole, with its sloping side turned downwards, equal to 8; lastly, take another peg of the same set, and place it in the next hole in the same position, equal to 8; and the whole will express the number required." To express a vulgar fraction, Dr. Moyes placed the numerator in the groove immediately above, and the denomi-

nator in that immediately below the groove in which the integers stood ; and, in decimal arithmetic, an empty space in the integer-groove represented the comma or decimal point. By similar breaks, he denoted the distinctions of subjects, as pounds, shillings, pence, and separated the members in the operations. By this notation, it may be added, he was furnished with the co-efficients and indices used in the higher departments of arithmetic. The ingenuity, simplicity, and efficiency of the system, merit the highest commendation, and we think ought to insure its employment wherever a mathematical genius displays itself among the blind.

In the prosecution of geometrical science, the obvious expedient has been proposed of employing a table of sufficient size, furnished with a brim or moulding round its edges, and covered with a superficies of wax, on which the diagrams are to be delineated in such a way as can be discovered by the fingers. A lid or cover is to be provided for it, which just fills the space within the moulding, and the use of which is to efface the impressions when no longer needed, and give a plain or smooth face to the wax. For communicating general ideas of conic sections, the sphere, geography, and some kindred subjects, moulds of the requisite figures, and, if ne-

cessary, sometimes covered with an impressible surface, might be had recourse to with advantage.

Tangible signs have also been devised for the musical characters. Thus, Tansure, in his Musical Grammar, recommends a table or smooth board, having ledges of deal glued on it at proper distances, to denote the lines of the musical staff, in which, as also in the intervals between them, holes are to be drilled, for the reception of a variety of pegs intended to signify the kinds of notes, the rests, bars, and other particulars necessary in musical notation. In place of this contrivance, Mr. Cheese advises a stuffed cushion to be used, on which are sewed strings to designate the lines; and on it, in their respective situations, the pegs are to be stuck, by means of sharp-pointed wires, to which they are attached. Both of these modes have been occasionally adopted, but the multiplicity of the pegs required in them occasions very great distraction and trouble to the learner. Considerable simplification might be effected, by using, as in Dr. Moyes's notation, a few pegs which derived a value or meaning from their position, as well as their difference of form; or, solid figures resembling those superficial ones which are used in common musical notation, might be substi-

tuted for the awkward forms Mr. Cheese has proposed, and arranged in the usual manner.

An essay on the education of the blind, written by M. Haüy, and published at Paris in 1786, contains several important remarks on the subject, and suggests sundry modes of promoting their utility, which we should think ought to supersede much of what had formerly been proposed. It not only shows how they can be taught many of the mechanic arts, and instructed in music and some of the mathematical sciences; but lays down a plan for their acquiring the important advantages of reading, writing, and printing. The chief means it employs for some of these objects are palpable characters impressed on paper. And such is the efficacy of the plan, that many persons who were subjected to its operation, attained a very thorough acquaintance with the branches of education it professed to teach. A short account of some of the processes, adopted in this system, for teaching the blind to print and write, may prove satisfactory.

The pupils are first made familiarly acquainted with the forms of the letters, cut out in relief, both in their direct and inverted positions. They are then furnished with a box for every

alphabetical character in use,—each box being marked with a palpable figure, to denote the character contained in it. From these they choose their types, which they are next to arrange, not in the reverse order, as commonly used in printing, but in direct order, as it is the intention to procure a copy in the same order in relieve on the opposite side of the paper. The types being thus arranged, a page of the strongest paper that can be procured is to be moistened sufficiently to admit of its receiving impressions readily, and then laid on the types. The cautious use of the press, or the application of a sort of hammer, is now had recourse to, in order to cause the impressions of the types to rise on the upper side of the paper, which, when dried, retains them in a manner not only visible to the eye but also palpable to the fingers. The mode of writing is quite similar. The pupil, being previously familiar with the forms of the letters inverted and direct, delineates them on moistened paper with the point of an iron pen, which is without split, and merely sharp enough to impress but not to tear it. The letters are thus made perceptible to the touch, in relief on one side of the paper, and sunk on the other. It is evident, figures of any kind may be impressed in the same manner; and, thus, the

blind can be taught, and may teach, geography, geometry, and other mathematical sciences. The figures of all the musical characters, cast in metal, were employed in the same way, to communicate a knowledge of the notation used in that art; and these were impressed in a similar mode on moistened paper; so that the blind were enabled both to read music, and to copy or compose it. The expense of printing books, in the manner now mentioned, must obviously be greater than that in common use, as only one side of the paper is impressed; and this is no doubt a serious difficulty, in the way of many persons who have the misfortune to be deprived of sight. The legislature might, with commendable humanity, patronise an establishment for providing those persons with books, or, with little injury to the revenue, might ease the duty on paper so employed. Failing these modes of relief, and, even on the supposition that either of them was accomplished, we would suggest the expediency of a system of palpable shorthand for the blind, to be used in the manner described by M. Haüy. Only some vague and general ideas of such a plan have hitherto occurred to us; but, so far as our observation goes, we are more impressed with the

advantages than intimidated by the difficulties of the undertaking.

SECT. III.

THE DEAF.

THE terms Deaf and Dumb generally go together, as applied to an unfortunate class of defectives; but, it is the want of the sense of hearing which constitutes their great defect, the absence of speech being merely a consequence of their not possessing the means by which it is usually excited. The organs appointed for it may be as perfect in them, as in other persons; but there is not an instance of one of them gaining speech, when left to himself. They are, therefore, denied the most important instrument, for acquiring knowledge and communicating thought, which the kindness of nature has conferred on our species.

It is only by substituting a particular mode of visible signs in place of audible ones, in addition to the language of action, that these defectives can be made to express themselves so

as to be understood by their fellow-creatures. The difficulties in the way of such an attainment are no doubt great, and at one time were thought impassable. But such has been the efficacy of humanity, when conjoined with science, that they are no longer contemplated with dismay; and most of the large cities in Europe have institutions for the benefit of these persons, who are not only put in possession of a common instrument of thought and expression, but also trained to a variety of useful purposes, for which they must otherwise have remained incapable for ever.

This is a triumph in which the philanthropist will exult the more, as it gives the lie to an injurious prejudice which had long existed respecting the deaf and dumb, and which is more easily explained than justified. We allude to a notion, very prevalent in most countries, that these persons were weak in intellect, and incapable of instruction. The operation of such an idea, in preventing any attempts for their intellectual advantage, was hardly so much to be deplored as the more barbarous practice to which it occasionally led,—the actually destroying, as a species of monsters, those children, who, at a certain period of life, remained unable to hear and to speak.

Nothing appears more certainly established in the history of our species, than the fact of our senses being merely instruments, not parts, of our intellectual nature, and therefore, that, they may be injured or wanting, without other effect than lessening its enjoyments and impeding its intercourse with the external world. The mind may be considered as a machine, which is set in motion by a variety of means, or operated on through a variety of channels. It is one of the essential offices of education, to employ those agents which most effectually and most speedily furnish it with the requisite impetus and excitement; and it is no less imperatively an office of education, when the common or ordinary instruments of communication are withheld or impaired, to have recourse to others, which, though more rarely or less extensively used, and requiring, perhaps, greater assiduity of application, can, nevertheless, be made effectual to mental cultivation. The want of a single sense, nay, the want of several senses, is perfectly compatible with high mental powers, and ought never to be held as conclusive against the hope of improvement. On the supposition, then, that, notwithstanding the deficiency in the organ of hearing, a child is in all other respects like the rest of his species, there are two ques-

tions which seem to present themselves for discussion, in determining his education. The first is, What is the chief or most important object he can attain?—and the second, What are the steps by which he may most readily and certainly attain it? The answers to these questions exhaust all we think necessary to say on the education of this class of defectives.

In considering the first question, we find it essential to ascertain immediately the difference, in point of acquirement, between one that is deaf and one that has the sense of hearing. They may be perfectly alike, it is taken for granted, in bodily constitution and intellectual capacity: and they are supposed equally susceptible of the impressions on all the other senses, and of acquiring the knowledge which these afford. Sound is that alone of which the deaf child can have no information from his senses. But, in this one thing, how many and what a variety of particulars are comprehended, and how amazingly do these particulars influence our characters and our enjoyments! The infant on the breast knows the voice of his mother, and he soon learns to discriminate its several shades of meaning, independently of any arbitrary language. The tone of endearment or condolence, for instance, is different from that of mirth or anger, and each

of them produces a specific effect on his mind. A similar remark applies to the respective voices of the other members of his family and strangers, under all their corresponding modifications, every one of which is, in course of time, understood and remembered. To all this must be added, the endless diversity of sounds arising from animate and inanimate objects, and which become, in some respect, the signs of these objects. Nor, does the child confine himself to the mere discrimination and recollection of such a profusion. He learns to imitate them, and, in some cases, before he has acquired a single word of any artificial language, he has amused himself, and delighted others, by his feats in vocal mimicry. Already, then, an immense variety of ideas has been derived from this one sense. But we should vastly limit its utility, if we confined ourselves to merely inarticulate sounds, however numerous and diversified. The bounty of Providence has furnished the human race with a faculty, the wonders of which are not perpetually admired, only because they are so common. It is in the use of speech, the power of inventing and employing certain modifications of voice, as arbitrary signs of every possible thought and feeling of our minds,—the readiest and most extensive mode of intellectual com-

munication among mankind,—that we are to look for the chief advantage a social being can derive from the sense of hearing. With this invaluable instrument, the child, whose ears are perfect, becomes so familiar in a short time, that he can by means of it express all his wants, hold rational intercourse with mankind, and be instructed in the whole circle of learning. But, besides these advantages, the acquisition of oral language readily leads to the acquisition of written language,—another mode of communicating thought, not so expeditious or so extensively useful as the former, but more durable in power, and the source of one of the finest enjoyments which civilization offers to mankind.

It is the possession of such an instrument of thought, such a mode of receiving and communicating knowledge, that peculiarly distinguishes the hearing from those who are deaf. Even if it were possible to convey to the latter, all the direct knowledge and the pleasure which the ear may receive, without at the same time conferring an acquaintance with this agent, we should still leave them immeasurably behind those who have attained it. Such a service, it is here, of course, taken for granted; we are utterly unable to perform, the organ of hearing being supposed irremediably defective. But,

could we, on the other hand, without imparting the pleasure and advantage of that sense, by any means admit them to participation in our intellectual intercourse, by the use of an arbitrary system of signs, or, in other words, get them to understand and to employ our artificial language in any of the modes by which it is expressed, we should undoubtedly redeem them from a state of ignorance and solitude to a fellowship in our greatest excellencies, whether of knowledge or of happiness. The chief object, then we reply, which the deaf can attain, and to which the primary efforts in their education must be directed, is the command of ordinary language in one of its forms,—that medium, imperfect and clumsy as our vanity or idleness may sometimes induce us to denominate it, by which we can both express our own thoughts and feelings, and be enabled to comprehend those of other men.

The answer to the second question will occupy more time, and naturally divides itself into several parts, besides necessarily comprehending some historical account of the various modes which have occasionally been adopted in the education of the deaf.

In the first place, it may be remarked, that, as, in the case of the blind, we availed ourselves

of the sense of touch, the great agent in the process of their instruction; so, in the case of the deaf, it is found expedient chiefly to rely on the faculty of vision. The art of drawing furnishes us with a ready mode of pointing out the resemblances between certain figures and the things which they denote. It may be proper, therefore, at an early period of life, to accustom our pupil to the comparison which graphic delineations suggest. The Abbé Sicard, an eminent instructor of this class of defectives, availed himself much of this method of denoting objects. But, though a great source of amusement, and indeed one way in which these persons, provided they had suitable talents, might obtain a livelihood, it is not necessary that they should learn the art of drawing. The great thing, intended in this stage of their instruction, is directing their attention to, and engaging their interest in, the steps which may facilitate the acquisition of the ultimate advantages. The transition is not great, from an attempt, at least, to portray any sort of resemblances to visible objects, to the art of writing, which is of primary importance, and must be early inculcated, whether preceded or not by drawing. It may be commenced by tracing the finger on sand, the use of a slate, a pencil and paper, or in the usual manner. Whilst

prosecuting this art, in which, it may be remarked, the distinctness of the letters is of more consequence than any other circumstance, the pupil ought to be instructed in the mode of using his fingers so as to express the alphabet, and so eventually to answer the purpose of conversation. This sort of notation is easily enough acquired, and, indeed, is very frequently acquired by persons who are not deaf, merely for the amusement of carrying on discourse without the intervention of sounds.

Dactylology, or the art of speaking with the fingers, now mentioned, may be practised either with one hand or with both hands. The latter is more usual and more simple. But there may be cases in which one hand only can be so employed, and, hence, it is, on the whole, expedient that the pupil, after a certain progress in his other studies, be made acquainted with the former. Sicard has furnished an alphabet for one hand, in his instructions for the deaf. It is convenient, also, occasionally to carry on discourse in the dark, for which reason the deaf may be taught a mode of tracing letters and words by the motion of the fingers on any part of the body, as the cheek or the back of the hand. But expertness in writing would be of little value, if the use of the arbitrary signs, or

the conventional meaning of the characters he has formed, were not communicated to our pupil. It is here, then, so much pains are required on the part of the persons who undertake to instruct him. We must inform him that each of the words which he has written has a signification, and must point out to him what that signification is. The proper way to succeed here, is to commence with apprising him of the connexion which is established, no matter how, between certain objects familiar to him and certain lines which he has written on his slate or paper. This we very readily do by presenting to his attention at the same time, and very frequently, the object itself,—suppose a table or a stick, and the word used to denote it,—or, by alternately pointing to them in quick succession, till he seems impressed with the notion that they are somehow or other related. A little time may be required in the first instance to produce any such notion, as there exists no resemblance whatever between the sign and the thing signified. But, by perseverance in presenting other objects and their corresponding words, and by sundry contrivances which a little ingenuity will occasionally suggest, the difficulty will at last be overcome, and our pupil henceforth become as well aware as we are, that a process

of thought can be carried on by means of signs or symbols, which have not the remotest likeness to the objects denoted by them. When he has once acquired the idea of this conventional relation, there can be no difficulty in extending it to the case of other symbolical representations, so as to comprehend at last all the sorts of written or printed characters in common use.

Hitherto, however, we have only shown our pupil a mode of expressing *things* by signs, or have furnished him with a list of substantive nouns. There are other parts of speech which he must learn, in order to carry on discourse through the medium of artificial language. Certain qualities of bodies may readily enough be designated by the same means, and made known to him by their appropriate signs; and thus he will become acquainted with adjectives. The use of verbs and pronouns may be acquired by accompanying certain short examples of them with corresponding actions. Considerable help may be obtained in this stage by the judicious use of figures or drawings representing the meanings and *modes* of a variety of verbs.

In all the stages of their progress, and, more particularly, when they are a good deal advanced, it is the opinion of a teacher, who has just-

ly earned a right to prescribe on this subject by his own successful labours, great benefit is to be derived from the employment of natural signs. Dr. Watson, the gentleman now alluded to, recommends the teachers to learn the language of these natural signs from the deaf themselves. His remarks on this part of the subject are evidently the result of important experiment. "Every one (says he) who would undertake the arduous task of successfully teaching the deaf and dumb, should closely turn his attention to the study of that language termed *natural*, where it consists of gesture and feature, in order to enable him to comprehend, as far as possible, the signs of his scholars. Of how much importance it is to a teacher of the deaf and dumb to understand their signs, will readily be apprehended, if any one will attempt, either to teach or to learn a language without having another, common to master and scholar. As, if, for instance, an Englishman, understanding no language but his own, should attempt to teach it to a German, or *vice versa*. But never let any thing so chimerical be thought of, as an attempt to turn master to the deaf and dumb in the art of signing; whatever others may say, I own I have always thought it best to become, in some measure, a learner, instead of a teacher,

of this mode of expression." It is self-evident, indeed, that the first step towards the education of these persons must be the establishment of some mode of communication between the teacher and scholar; and it is no less evident, we think, that this step must be an endeavour to acquire familiarity with the latter, by the only medium of intercourse which the circumstances of the case present.

The same gentleman very properly advises deferring the study of grammar, and all superfluous exercise of memory merely on abstract subjects, till the pupil, having conquered the main difficulties which his misfortune occasions, is arrived at a period of life more competent to metaphysical disquisitions. When the pupil is so far advanced as to be able, with facility and understanding, to define words, it is proper to employ him occasionally, both in reading the connected and intelligible thoughts of other men, as represented by visible signs, and in expressing his own by the same means. For this latter purpose, he may be enjoined to furnish daily a certain number of lines on any subject he himself may choose, provided they are his own ideas he expresses. His first essays in this line will, undoubtedly, be very rude, and, perhaps scarcely intelligible to any one who

could not supply occasional meaning from natural language. But they are not to be slightly condemned. The very attempt is an evidence of improvement. When the pupil has got so far, in his progress towards the use of artificial language, he is prepared to reap the advantage and enjoy the pleasure which reading can afford.

But there remains to be noticed another part of the education of the deaf, usually carried on in this country, that which teaches them to speak. It is as easy, there can be no doubt, to connect ideas with a system of visible as with a system of audible signs; and, therefore, to any one who reflects a little on the subject, there seems no mighty achievement in the full amount of progress we conceive our pupil to have made. But, to bring a person to use the organs of speech, in any intelligible manner, merely by means of the senses of touch and sight, is a result which nothing short of a very sanguine belief in the capabilities of the human mind could have induced any one to anticipate. Here, too, it must be admitted, perseverance and ingenuity have had their triumph. But, let it not be imagined, the success of those who have so diligently laboured in the task of teaching the deaf to speak, has been so great as benevolence could

have desired; or, that it is perfectly clear, the value of the attainment recompenses the trouble and time required for it. Whoever has *heard* one of these unfortunates, even after the most scientific and judicious education has been tried on him, and with the fullest effect apparently possible, will be sensible that the difference between him and one who knows how to modulate voice by the ear is a subject of regret and uneasiness. Indeed, few who are not accustomed to it, can hear him without unpleasant emotions. The voice is usually harsh, loud, monotonous, sometimes unintelligible, and almost always conveys the notion of the person being painfully constrained and using effort. Further, it is to be remarked, the use of speech, such as the deaf *may* acquire, indeed, it may be said, universally, does not imply the attainment of any new ideas. It is merely the addition of a certain muscular action, so to speak, to the expression of ideas, or the signs of them already possessed. If, therefore, the feelings of those, with whom they associate, were to be considered, there would present no inducement for subjecting the deaf to the long continued instruction necessary for the attainment in question; and, on the other hand, supposing them to be no way directly benefited by the art, one would altogether aban-

don the attempt. Such, accordingly, has been the conclusion of some thinking minds, as to this boasted achievement; and, so powerful have their reasonings on the subject appeared, that the advocates for this part of the system have betaken themselves to another principle for its recommendation. Of these, Dr. Watson is undoubtedly entitled to be considered the chief; as, his long experience, philosophical character, and apparent candour, give him the most decided claims to attention. He is quite satisfied of its utility, on a ground to which it is now necessary to advert.

It is the opinion of this gentleman, that the more numerous the means of association are between our ideas and the signs which denote them, the greater and more perfect is our recollection of the former. Those persons, he conceives, therefore, who can hear, speak, read, and write, are more likely to retain discourse, or to remember any train of ideas, than those who, from defective education, are in possession of only the first two means. But the deaf, here of course supposed to be dumb, can possess merely the arts of reading and writing, and are, consequently, nearly in the state of the illiterate, who have only two associating media to aid their memories; and, it is contended, we afford them an auxiliary instrument of a very

peculiar kind, when we teach them to connect their ideas with certain actions of the vocal organs. Learning the pronunciation of the letters is, according to this gentleman, an important mode of strengthening the associating principle, and must materially aid the recollections of the deaf. In confirmation of his sentiments, thus briefly expressed, it has been remarked, that such of the deaf as have been taught the art of speaking are often observed to mutter sentences to themselves, *as if* they were thereby endeavouring the better to remember something, or were studying how best to express their ideas.

It may seem presumptuous to call in question the authority of so competent a judge, or, from mere abstract reasoning, to oppose what may be considered the result of decisive experiment. But, as it is impossible not to perceive that the arguments now alluded to partake of what the logicians denominate a *petitio principii*, it is quite allowable to demur a little, and to require some evidence of the truth of the premises from which the practical conclusion is deduced. We would remark, then, in the first place, that, admitting all that has ever been contended for, in behalf of association, it is by no means clear, that the number of means supposed to act on the principle has the effect here ascribed to it.

It is surely quite conceivable, that one associating agent, strongly and frequently exercised, may answer all the purposes intended better than several, which, from their very number, cannot be so well cultivated as is necessary or desirable. Some evidence of this probable enough remark appears to be afforded in the case of those who have profited by any of the systems of artificial memory. Thus, it is well known, there is no essential connexion between the signs made use of and the things signified by them; yet so powerful is the assistance which *any one* of them, diligently practised, is capable of yielding, that the amount of ideas connected by means of it, bears a very large proportion to the whole stock of information, which, if we may use the expression, the individual can bring into action, by all the other means of association.

Further, it may be doubted, whether, in point of fact, those who can read and write, as well as hear and speak, have really more tenacious or ready memories than those who practise the former two merely, or that they have more facility of expressing themselves. A good deal of misapprehension exists on this point, and seems to have operated on Dr. Watson. They, who have learned to read and write, are put in

possession of a ready mode of increasing their information ; and the amount of this, so acquired, particularly if it be in any manner exhibited, is supposed to be an indication of greater ability of mind. But, without denying this as a general rule, it is obvious, that, in order to determine the question now before us, we must compare persons together, who, having the *same portion* or amount of information, differ only in their means of bringing it forward, or summoning it to their service, by any effort of memory. It remains, then, to be determined, which of two persons, equally knowing on any topic, but one of whom is both a reader and a writer, and the other neither, is more ready and efficient in recollecting his ideas, and bringing them to bear on any particular occurrence. Impressed, as we no doubt are, with a sense of the advantages of the two arts now alluded to, we are far from thinking that the possession of them necessarily implies any such superiority, in the case now supposed, as is generally imagined to hold. Were our limited experience to decide, we should say, that the arts of reading and writing, so far from being highly favourable, either to memory or to expression, are in no small degree hostile to readiness and facility in both; and that, in reality, if very

much persisted in, especially without a due mixture of reflection, they are injurious to strength as well as originality of intellectual character.

But, further, granting the truth of the general principle assumed by Dr. Watson, that the more numerous the means of association are, the more perfect will be the recollection; we contend, first, that different means of association have different advantages and recommendations, so as to render them more or less appropriate to individual cases; and, secondly, that, in the case of those in question, the acquisition of speech *is not the best* or most suitable which could be devised. The former position, we imagine, is utterly undeniable, and will not be denied. It is clear, from daily experience, that some persons acquire and retain ideas more readily by certain means than others; in other words, that peculiarities of character occasion peculiarities of aptitude, as to the being benefited by various associating principles used in the process of education. To this subject we formerly adverted, and it is, therefore, unnecessary at present to call for farther attention on the part of the reader. The second position may be more liable to attack; as it undoubtedly implies an imperfection or defect in the mode of education hitherto adopted in the case of the

deaf and dumb. We purpose defending it, therefore, in the following manner :

The deaf, as well as those who have the sense of hearing, exhibit diversities of genius, and of moral and intellectual character. This has been already mentioned, and is pretty generally admitted. In their cases, then, as well as in those of all other men, education, in order to be successful to the full amount of human capability, must be modified by observed distinctions in the individuals subjected to it ; and, in their cases, it is equally true, the adoption of one uniform system of instruction must fail of effecting precisely the same results which are wished for, and at the same time counteract the designs of nature, by preventing the full development of specific powers. This we affirm is exactly the case with the beings in question. Their peculiarities of endowments are not sufficiently considered, and, consequently, do not sufficiently influence the process of education. We are aware of the difficulty, which occurs in their instance, as to ascertaining individual distinctions ; and, we readily admit the apology which may be urged on the ground of inadequate finance, for any more suitable correspondence between their education and their characteristics. But, in maintaining this argument, for

conscientious reasons, we do not mean to insinuate any thing to the prejudice of those who may be concerned in the establishments alluded to. It is merely a matter of fact and of observation, which we think ourselves entitled to adduce, for the purpose of opposing what we think to be an illogical support of a useless, if not a hurtful, branch of education, cultivated in them. Whatever objections can be urged against any *one system*, pursued in all cases with little or no deviation, apply with additional force to that portion of it, which manifestly contends with physical imperfections; which, when most successful, confers merely an incidental, in truth, a supposititious advantage; and which, after a great deal of time and labour bestowed on it, renders the pupil no way more useful, though certainly more disagreeable, to society. We go the length of allowing, in perfect consistency with our own principles, that there may be individuals among the deaf, who would more readily acquire the art than any other which we should think commonly eligible; because, an extraordinary degree of the faculty of verbal memory may exist in them as in others, in combination with great mobility and suppleness (if the expression be tolerated) of the organs of speech. Nor, should we think ourselves war-

ranted in refusing suitable encouragement where such facilities were ascertained to exist. But these very instances, if there be such, demonstrate the truth of our primary maxim, that each case must be considered in itself; and, in order to have justice done it, must modify the general treatment. These instances we imagine to be very few, and to bear a small proportion to the number of this class of defectives, who are really competent, by the possession of other faculties, to arrive at some degree of eminence in very different pursuits. Surely, these demand equal regard with the rarely-occurring, difficultly-discovered, and, after all, only partially successful, endowment, which might tempt the adoption of the speaking process. And here, too, it may be suggested, even where the endowment is very manifest, there is still reason for doubting whether the time required for adding to it the power of utterance, which, as we have already said, always remains imperfect and unpleasant, might not have been much better employed in the silent but satisfactory acquisition of another system of artificial signs.

This leads us to specify what we take to be much more eligible sources of association for the deaf. Considering, then, our pupil to be so far advanced in his education as to be acquaint-

ed with written and printed language, considered as a medium of thought, and to be able to express his own thoughts by means of it,—we imagine that his subsequent progress, both in the acquisition and communication of knowledge, might be aided by a judicious system of short-hand writing, which would serve at the same time as a new and powerful associating agent. The transition from the use of common characters, which denote the elements of language, to the possession of such a system, we think no way difficult even for the deaf. Both are purely arbitrary; and, in fact, the latter may be considered merely as an expeditious mode of designating the former. Taylor's system, a little modified, appears to us the most eligible for the purpose, and may very soon be learned. The facility and quickness with which it may be written, present a decided advantage over ordinary characters, in a great variety of circumstances, such as must frequently occur to the individuals in question, whom we suppose to be precluded, by their physical imperfection, from using the short mode of communicating ideas by oral language. But we do not mean them to stop here. On their perfectly mastering short-hand, so as to be able quickly to write their thoughts, we propose the adoption of a

certain species of dactylology to correspond with it. Such a process, we believe, has never yet been attempted, but, in our judgment, is perfectly practicable, and we think will appear so to any one who gives himself the trouble of examining carefully the kind of signs used in shorthand writing. They are exceedingly simple, and, with some few exceptions, might be easily imitated by the fingers. But, mere imitation, it is to be remarked, is no way essential to the end, though no doubt likely to facilitate the attainment of it. We have only to adjust conventionally our manual signs to those employed in writing. There is no resemblance, or, at least, a very slight one, between the signs in common dactylology and the alphabet; and yet little confusion or embarrassment is occasioned by the difference, however slow the process of communicating thought is rendered by them. It would also be extremely convenient for the deaf, as formerly mentioned, to possess a species of notation or conventional language, accessible to the sense of touch, and which, consequently, might be used in the dark; and this, we think, might be established on the same basis, in place of a system confined to the expression of distinct letters only. Even the motion of the lips, to which the deaf are directed to pay particular

attention, when learning to speak, may form another foundation for a visible and tangible language. Further, if any additional association were required, it seems more rational to look for the desideratum, in something analogous to what has been previously acquired, than in what is altogether dissimilar and unconnected. Now, the former may be said to be the case, where a new language is had recourse to, and may be learned in the same manner as any preceding one; whereas, the latter remark seems to apply in full force to the acquisition of speech, which cannot be made by the deaf without the formation of habits totally different from any they have already formed. In short, we should seek for new media of association for the deaf, in the senses of sight and touch, and expect to be amply rewarded for our inquiry; but would never think of subjecting them to a treatment, which, even when most successful, makes them unpleasant to others, and at the same time is only possibly followed by an indirect advantage to themselves, and, at all events, never repays the time and labour necessarily bestowed on it. We have not the least hesitation to conclude these few remarks, by saying, that we do not contemplate the acquisition of speech on the part of the deaf, in any other light than as one

of those sorts of feats, by which the eclat and fame of the teacher are more promoted than the welfare of the pupil.

But, convinced as we are, of the comparative inutility of speech to the deaf, and that the pains employed to accomplish it might be much better expended, it is our duty to state the means which have been most successfully adopted in teaching it. The directions first needed belong to the teacher and not to the pupil. He must come to his task with a fund of good nature, a pleasant engaging manner, an inexhaustible supply of patience, and a thorough knowledge of the phenomena and process of speech. The last particular implies an acquaintance with the mode in which the elementary parts of language, letters, are formed by the vocal organs. A slight account of this may not prove unacceptable to the reader, without any reference to the question before us.

Letters are divided into vowels and consonants. Vowels, that is, voices or vocal sounds, are simple and unmixed sounds, produced by merely opening the mouth in different degrees, whilst the breath is transmitted in a reverberating manner from the lungs through the wind-pipe and upper part of the throat. Consonants, again, that is, letters sounding with other let-

ters, or mixed sounds, require, in addition to the passage of the breath, the particular adjustment and a certain appropriate relation of the palate, teeth, tongue, and lips. These definitions may be liable to objection, but are quite sufficient for our present purpose. The vowels and consonants, it may also be observed, are capable of being subdivided, the former into simple and compound, pure and impure; and the latter into mutes, semi-vowels, liquids, &c.; but these and some other distinctions may here be totally disregarded. Each letter, whether vowel or consonant, is produced by a peculiar specific arrangement of the organs of speech, with its accompanying appropriate emission of breath, and can be produced in no other way. The sounds themselves, of course, are inaudible to the person who is deaf; but the peculiar action or motion of the organs which produce them may, in part at least, be observed by him, either by the sense of touch or the eye, and consequently become to him a particular sign which he may imitate. Some description of these actions, then, seems indispensable to understanding the process of teaching the deaf to speak.

We shall first notice the vowels. These are commonly reckoned six in number, *a, e, i, o, u, y*;

of which *a*, *e*, and *o*, are simple or pure, *i* is a diphthong, and *y* and *u*, which are sometimes used as consonants, are semi-consonants. But these characters by no means express all the vowel sounds of which the voice is capable; and, therefore, some of them stand for several sounds. Thus, *a* has at least four sounds, as will be perceived by pronouncing the words, *made*, *star*, *call*, *hat*; *e* has two sounds, as in *me* and *met*; *i* has also two, as in *mine*, *sin*; *o* has four, as in *so*, *prove*, *for*, *love*; *u* has three, as in *cube*, *cub*, *full*; and *y*, when used as a vowel, seems to have two sounds, one like *i* in *mine*, when it is at the end of a syllable, with the accent on it, as in *apply*, and the other like *e* in *me*, when at the end of a word or syllable, without the accent, as in *story*. Here, then, we have at least seventeen sounds, each of which, as already mentioned, requires an appropriate modification of the organs of speech; and it is to this modification, either tangible or visible, that the attention of the deaf must be directed, in order to his acquiring a knowledge of the elements of oral language. But the effort required for this is only a small part of the labour which he has to undergo. For, besides the peculiarities in the mode of pronunciation, to which we shall now advert, he has to combine the mi-

nute, and, indeed, often scarcely discernible elements together, as they are uttered in the form of syllables, words, and sentences.

In describing the organic formation of the consonants, it is convenient to class some of them together in pairs, as they are nearly allied in the mode of pronunciation and sound : thus,

p, f, t, s, sh, th, k, ch,
b, v, d, z, zh, dh, g, j,

to which must be added *l, m, n, r, ng,* and *y* and *w*, considered as consonants. So great is the resemblance of the letters in the upper line above given, to those respectively under them, according to Holder, as quoted by Mr. Walker, whom we are now in great measure following, that in a whisper they are scarcely to be distinguished from them. The upper ones seem to require a sharper action of the organs than the lower, and have, consequently, been denominated sharp, as the others have been denominated flat. But the most striking difference observable between them is a sort of guttural murmur, " which precedes the latter letters, when we wish to pronounce them forcibly, but not the former."

For the formation of *p* and *b*, the lips must be closed, till the breath collected force them

asunder, in the effort to pronounce the vowel *e*. The chief difference in them consists, in *b* being uttered by means of the sound taking place in the throat, which is not the case in pronouncing *p*. In neither of them, it may be remarked, does the breath pass through the nose. The letters *f* and *v* are formed by gently pressing the teeth of the upper gum upon the lower lip, and emitting the sound of *e* before the former letter, and after the latter. By pressing the point of the tongue to the root of the upper teeth, and a part of the tongue, intermediate between the lip and the middle, to the lower portion of the palate which forms the inner gum of the upper teeth, and then separating them while we utter the sound *e*, we effect *d* and *t*.—The letters *s* and *z* are formed by placing the point of the tongue close to the under teeth, and that part of it, which is between the point and the middle, near to the gum of the upper teeth, so as to leave a small space for the passage of the breath, which is to be emitted in such a manner as to form a hissing sound. In *z* there is a sound in the throat, which is not required in *s*. The mode of forming *sh*, with which *zh* may be conjoined, is somewhat similar to that now described. The difference is, that in *sh* the tongue must be drawn a little inwards, and

to a greater distance from the palate, so as to allow a more free passage of breath. In sounding *th*, with which *dh* is connected, the tip of the tongue is pushed a little way between the fore-teeth, then pressing it against the upper row, and in this position endeavouring to pronounce the letter *s* or *z*. By raising the middle of the tongue to the roof of the mouth, near the throat, and then rather smartly separating them while endeavouring to pronounce *a*, we sound *k*; and in a similar way, but with a more gentle effort, we make *g* hard. The sound of *ch* and *j* is effected by the addition of *t* to *sh* for the first, and that of *d* to *zh* for the latter. By the tip of the tongue being raised to the roof of the mouth, near to the teeth, but so as to allow a free passage on each side for the breath, which is gently propelled from the mouth, we form the sound of *l*. That of *m* is produced in a manner unlike any yet mentioned, viz. by closing the lips and emitting the breath through the nose. The mode of forming *n* is partly like that of *t* or *d*, only that the tongue is applied so close to the roof of the mouth that the breath escapes by the nose alone, but the lips are open. The letter *r* requires the elevation of the lip, or entire edge of the tongue towards the palate, but so as not to rest on it, and then causing a

kind of vibrating motion of it, whilst a gentle sound is made in the throat. The two letters *ng*, which frequently occur together, make a particular sort of nasal sound, which is accomplished whilst the middle of the tongue is pressed upwards in the direction of the roof of the mouth. In the formation of the consonant *y* the organs are placed nearly in the position required for *e*, whilst the tongue is pressed against the roof of the mouth; and the sound of *w*, considered as a consonant, is effected by pushing the lips somewhat more forward than in the case of *u*, so as to form a little opening between them, through which the breath is propelled when about to sound the vowel immediately connected with it.

When the reader has thoroughly contemplated the number, variety, and combination of the actions and positions now enumerated, he will be able to form some idea of the labour to be undergone both by teacher and scholar in the process of imparting speech to the deaf. A single quotation from Dr. Watson, as to the mode by which they are made to pronounce the vowels, will probably now satisfy him. The first thing to be obtained is a clear and distinct sound from the throat. "To effect this, and to habituate the pupil to associate the sound,

which he is learning to form, with the figure of the letter which is to be its representative, this is distinctly traced upon paper, or any convenient tablet, and he is made to look at it for a minute or two; he then, if of accute intellect, will look up, with some anxiety in his countenance, as if he would ask what he is to do with it. The sound is then slowly and fully pronounced, and the learner made to observe, by his eyes, the position and motion of the external organs of speech, and to feel the astriction of the muscles of the larynx by placing his finger upon the throat, carefully making him perceive the difference to be felt there between sound and silence. Having made these observations for a minute or two, he will seldom hesitate to attempt an imitation of what he has been observing; and that for the most part successfully.—When the contrary is the case, nothing more is necessary than patience and good-natured perseverance,—for, if he perceive that his failure has excited chagrin or disappointment in his teacher, he will make another effort with great reluctance. The sound, once acquired, must be practised sufficiently to avoid any danger of losing it; for *the greatest care must be taken, all throughout his progress, never to proceed to a new sound till the preceding has be-*

come familiar and unattended with doubt as to the manner of producing it. A contrary practice would lead to endless vexation." Dr. Watson strongly urges the preservation of good temper on the part of the teacher, and the expediency of keeping the pupil in good humour, by making him believe that he is doing surprisingly well. One sound, then, being perfectly formed and perfectly remembered, the pupil is commenced with another, till all the vowels and consonants are pronounced, understood, and committed to memory, when he is to be taught their combinations as syllables and words. It is in acquiring a knowledge of the mode of forming the letters, it may be mentioned, that the deaf learn by means of the eye to distinguish the words used by others. Dr. Watson says it is astonishing how readily this is done. But he candidly admits, that it is indispensable the discourse should be addressed to the individual, who must have the full benefit of observing both the motions of the organs of speech *and the countenance*; and farther, that "it is impossible for a deaf person to understand the conversation of a mixed company,—a discourse from the pulpit,—or harangue to an assembly, where the speaker does not immediately address him." How much some of

these remarks confirm the opinion which we have advanced, as to the latitude of the knowledge of the art of speaking which the deaf can acquire, we shall leave to the reader to determine.

But differing, as we decidedly do from Dr. Watson, on the subject of this acquisition, we conceive it our duty to state his sentiments, as to the common procedure adopted in the education of the class of defectives committed to him.

This gentleman specifies the term of five years as the shortest time in which the pupil, even where his capacity is good, and supposing him nine years of age at the commencement, can attain the amount of acquirements held out in the institution under his care, in the "Asylum for Educating the Deaf and Dumb Children of the Poor," established in London in 1792. The age above mentioned, it ought to be remarked, is not fixed on as the earliest at which the education ought to begin, or could be advantageously undertaken; but was chosen for the economical purposes of the institution, as, five years being required in the process, the pupils would at the end of it be of the age at which they might be put to apprenticeship. The amount of the acquirements which he deems essential for them is, "that they should have such

a knowledge of language as to enable them to express their ideas on common occasions,—understand the commands or directions it may be necessary to give them in ordinary cases—read with intelligence the precepts, examples, promises, &c. which are contained in the Scriptures, particularly the New Testament,—write a good hand, and spell correctly the words they use,—and understand the principal rules of arithmetic.” He is decidedly convinced, from experience, that public schools appropriate to the purpose are preferable to a system of private instruction; and this judgment he supports, by reasoning on the obvious effect of associating the young defectives with several who are in the same state, so that the painful and disheartening feeling of inferiority may be lessened or removed by finding themselves on a level with their companions. Moreover, he has found that one deaf person can be very advantageously employed at times in teaching the rest. Of this fact he has repeatedly availed himself, when he was occasionally at a loss to make one of dull comprehension learn the lesson prescribed to him. By calling in the assistance of another deaf person somewhat more advanced, he has succeeded to his wish. The first years he thinks sufficiently employed in learning the pronunciation

of letters and words, with the proper mode of spelling the latter, according to a vocabulary adapted to the use of the deaf; and occasional instructions as to the more simple application and use of the parts of speech. After due progress in these particulars, the pupil is prepared for a higher application of the words he has learned, in a sort of dialogue on familiar topics; the teacher being at first the chief instructor, and the scholar answering pretty nearly in the manner and with the words and phrases which have been provided for him. About the same time, certain stated periods are to be allotted for the repetition of words already acquired, to which it must be carefully observed that correct ideas are attached. In this manner, the whole of the vocabulary, consisting of the chief parts of speech, is to be repeatedly and thoroughly gone through,—the pupil being made to point out the proper meanings of substantives, as exemplified by visible representations, and to show, by his action and gestures, the signification of verbs. He is now to commence a still more difficult task, viz. that of defining words by words. This both enlarges the vocabulary, and, at the same time, gives a more perfect command of its contents. In addition to this, he is to be exercised in conjugat-

ing verbs, and must have an example of the use of the various moods, tenses, &c. to perform daily. We are now supposed to have arrived at about the third year of his education, at which time the reading of printed books may be commenced, the pupil being, of course, previously made acquainted with the difference between written and printed characters. The chief difficulty, here to be encountered, arises from the circumstance of the generality of books presenting both words and combinations of words, unlike what have been met with in those selections which were previously employed. Great care must be taken for a time to relieve this difficulty, by substituting words that are known for those that are unknown, and resolving the combinations into their elementary parts. This will occupy no inconsiderable time, and will demand great industry in both teacher and pupil. It is after some advancement in this labour, that the latter ought to be induced to compose sentences expressive of his own thoughts, which he is to write down in the form of lines or letters. He must be allowed the choice of his subjects, but ought to be enjoined a certain number of such exercises daily. The improprieties in his composition are to be pointed out tenderly, but with due regard to his progress, and, there-

fore, it will often be necessary to substitute correct and easy language for that which he has taken. At first his performances will scarcely be intelligible, unless by his own explanation in the way of natural signs, or by one who is accustomed to the development of meanings by the mental substitution of these signs for artificial language. Our pupil is now in possession of a means of instruction, which may be used to an indefinite extent; for he has got a medium or instrument of thought, which needs only exercise and suitable application to be availing for the whole circle of literature and science.

We are not aware of any peculiarity in the institution for the same purpose established in Edinburgh, in 1810, under the care of Mr. John Braidwood, and now so ably carried on by Mr. Kinniburgh. The pupils are taken in, generally speaking, between the ages of nine and fourteen; and a period of about six years is allotted to their education, which is modified according to their circumstances and probable condition in after life. Reading, writing, and arithmetic, are inculcated on all. The art of speaking is also communicated to them. Females are taught needlework; and such of this sex as are likely to be so employed, are qualifi-

ed for house-servants. Some of the boys are instructed in certain mechanical businesses, especially the trade of shoemaking, by which some emolument is said to arise to the institution. It is understood that the period of restriction, as to the particular mode of educating the pupils, has expired, so that Mr. Kinniburgh is at liberty to disclose it at his option.

An establishment of a similar kind commenced at Birmingham in 1815, under the guidance of Mr. Thomas Braidwood, and is likely to fulfil the benevolent intentions of those persons who have so humanely patronised it.

These, we believe, are the chief public institutions for the education of the deaf and dumb in our island; and, in all of them, it will be observed, it is a favourite, if not a primary object of attention, to teach the pupils to speak. We have now to notice the asylum for these defectives at Paris, in which some not unimportant differences will be found, and which has served as the model for a considerable number of institutions in various countries of Europe. The peculiarities to be adverted to are the consequence of certain theoretical speculations, which will be best understood from a short historical sketch.

A report of the Royal Academy of Sciences

at Paris, in the year 1746, makes favourable mention of the exertions of a M. Pereire, in the education of the deaf and dumb. This gentleman seems to have kept his method a secret; but it would appear, from what is noticed of his success, that he proceeded very much in the manner already described as adopted in this country; and that the results were similar to those which have arisen from it. His pupils were taught to read and write, to use certain visible signs, corresponding to dactylology, for the purpose of expressing their thoughts, and to understand what was addressed to them by attending to the motion of the lips of those who spoke. They were instructed, moreover, in the art of speaking. Geography and arithmetic were among the studies to which they were directed. He never published any account of his system; but, in a memoir of his, inserted in the proceedings of the Royal Academy of Paris, were given some useful observations respecting this class of defectives. One of his remarks is curious enough, and seems capable of being turned to good account; but, whether or not it has been so, we are not able to say. We allude to the fact of their distinguishing sounds by the impressions which the breath of the persons who speak produced on their skin. Per-

eire does not appear to have been the first teacher of the deaf and dumb at Paris. He had predecessors and contemporaries in the art. But to what extent they had prosecuted the subject, what means they had adopted, and how far he had profited by their labours, are points which our information does not warrant us to determine. The death of one of his contemporaries, of the name of Vanin, or Fanin, was the cause of the attention of the ingenious De l'Épée being accidentally drawn to the same interesting labour.

This Abbé, having occasion to call on a lady who had the misfortune to have two daughters born deaf, was astonished at their giving no answer to some questions which he had put to them in the absence of their mother. Her arrival explained the reason; and, at the same time, he was made acquainted with the loss which they had sustained in the death of Vanin, who had hitherto conducted their education. Impressed with compassion for their condition, his active mind resolved on the means of rendering it less lamentable, by supplying himself the place of their preceptor. He appears not to have known much of the systems on which the deaf had hitherto been instructed, and, accordingly, set about a plan of his own.

The chief idea which occurred to him was, that as spoken language is merely a system of signs which are addressed to the ear, but which possesses no necessary or natural connexion with the objects denoted by them,—so, a kind of language may be formed by a system of signs which shall be addressed to the eye, and that these signs may be found in sufficient number in gestures. To gestures, therefore, he had recourse; and these he endeavoured to make descriptive of letters and words. Here lay his error, and the absurd consequences of it were soon very glaring, even in the success of his labours. His pupils, after very considerable industry and patience, became apparently very learned. They were able to express words of almost every kind by gestures, so as to transcribe, into this their acting language, very profound disquisitions, conveyed in ordinary visible language; and superficial observers were quite astonished at their proficiency. But, unhappily, the Abbé had neglected a step in their education, much more important than the acquisition which procured so much applause. They knew how to express one set of signs by another; but the connexion between signs of any kind and the objects denoted by them, was a subject to which their attention had been scarcely di-

rected. They had words enough, if we may use the phrase, but they wanted ideas. They could write down, with great expertness, answers to whatever their teachers thought proper to state in the form of question by gestures; and this feat seemed to many persons a perfectly satisfactory proof of the amazing progress they had made in learning. But, in fact, both answer and question were equally dictated by their instructor; and they themselves were so little accustomed to the exercise of any other faculty than memory, as very rarely to be able to understand the meaning of either. The reputation of the Abbé was of short duration; but it was certainly brilliant enough while it lasted, to gratify any ordinary ambition. When the delusion was made manifest, the probability is, that his merits were as greatly underrated as they had previously been too much exalted.

The Abbé Sicard, the assistant and successor of De l'Epée, found it necessary to depart, in several respects, from his master's system. He preserved the artificial signs, but endeavoured to prepare his pupils for the proper intellectual use of them, by making them acquainted with the conventional relations between signs and the things signified. In this part of his plan, he is

conceived to have been too metaphysical, and to have adopted some processes which are unnecessarily minute, and consequently tedious. Neither De l'Epée nor Sicard taught their pupils to speak.

Certain objections have been made to this method, by some writers of our own country, and indeed the cumbersome and intricate gestures employed in it, and the abstract nature of the preliminary instructions, cannot be recommended. But, in our judgment, a most important inference may be drawn from the success, such as it is represented to be, which has attended the labours of the two individuals now named. It powerfully indicates the advantage which might result from the adoption of such a system of short-hand dactylology as we formerly suggested. Gestures, it is admitted, were found to be sufficiently expressive of words, and the deaf were readily enough brought to understand them so far as was necessary for the discovery of the corresponding expressions in common written language. But the gestures were numerous, clumsy, and tedious. Let them be reduced into a small compass, and confine the acting, if we may so speak, to those easily managed organs, the hands and fingers.

The institution for the deaf and dumb at Pa-

ris, under Sicard, has served as the model of several establishments in various countries on the continent. But we are not aware of any peculiarity in any of them which deserves notice.

SECT. IV.

THE DEAF AND BLIND.

THE far-famed case of James Mitchell is the best authenticated example we possess of so singularly distressing a phenomenon, as the existence of one of our species without the benefits derived from the senses of sight and hearing. Though his history has abundantly attracted, as it well might, the notice of speculative minds, and through them, of the public, it is incumbent on us to give some account of it in this place.

James Mitchell, son of the Rev. Donald Mitchell, late minister of Ardclach, a parish in the Highlands of Scotland, was born 11th November 1795. None of his family was defective in any of the senses. His mother early inferred

his peculiarly unfortunate situation, from the circumstances of his not directing his eyes to the light, or to bright objects, and his never being awakened from sleep, or disturbed, by any noises, however loud. The deafness was soon discovered to be complete; but, as is very usual in cases of cataract, which was the cause of his blindness, there was reason to believe that the organ of vision was not utterly insensible and useless. The senses of touch, smell, and taste, it was daily more apparent, were the only channels through which knowledge could be communicated to his mind. These became peculiarly acute, especially the first and second, so that by means of them he was quite able to distinguish the members of his family, his acquaintances, and some particular articles which belonged to him.

He had been observed, in childhood, frequently to strike his fore-teeth with any substance, which gave a sharp sound, such as a key; and this occasioned the idea that he was not quite insensible to sounds. But, it is likely that in this manner he acquired a certain knowledge of some of the properties of bodies, without any impressions being made on the organ of hearing. Thus, their comparative hardness might be somehow ascertained by peculiar sen-

sations about the roots of the teeth; or peculiar vibrations made along the course of the bones of the head, and communicating corresponding effects to the nerves, might indicate diversities in the consistency and density of the bodies. Such seems to have been the opinion of the late Dr. Gordon, one of the most intelligent persons who examined him.

The sense of taste furnished him with considerable gratifications, and contributed in a degree to his acquaintance with the external world. His appetite was generally keen, and he would eat voraciously; but he showed decided partiality and aversion, as to different substances. It was chiefly, however, to touch and smell, that he was likely to be indebted for his most useful acquirements. A proper notion of the intensity and accuracy in which these senses were possessed, will be best learned from an enumeration of sundry instances of their efficacy. These will also illustrate his moral and intellectual character.

If a stranger arrived at his father's house, he was speedily apprised of the fact by the sense of smell, by which also he was directed to the place occupied by the stranger, whom he immediately set about examining by the sense of touch. From the remoteness of the situation

where his father resided, persons of the male sex were the most frequent visitors. The first thing he usually did, therefore, on the arrival of a stranger, was to discover whether or not he wore boots. If these were felt, his next step was to the lobby, where he groped for and narrowly examined the stranger's whip. He would then proceed to the stable, where he was equally careful to form an opinion of the horse. If the visitors arrived in a carriage, another and a very interesting object attracted his attention. He found his way to the carriage, which he would survey most scrupulously, paying due regard to its various parts. He seemed to take great delight in gathering round and smooth stones from the adjoining river, and in arranging them into a circular form around him.

By the touch, he would explore a space of two hundred yards round the house; and to every part of this sphere he was in the habit of proceeding without fear and without a guide. After having advanced thus far without inconvenience or danger, he became disposed to prosecute his researches farther into space; for which purpose he would daily extend his groping. In an expedition of this sort, and unattended by any person to take care of him, he was one day found by his father creeping on

his hands and feet along a narrow wooden bridge, where the stream which it crossed was deep and rapid. The necessity for deterring him from such dangerous enterprises, induced his father to subject him to one of the consequences of his temerity. He was, accordingly, once or twice plunged into the river, which had the desired effect. After this occurrence, and when he had grown up a little, it was usual to employ a person to watch over him, but at a distance; and such was his sense of the value of this protection, that when he encountered any thing difficult or uncommon in his way, he would stop till his guardian came up to his assistance.

Trusting greatly to smell for intimations respecting external objects, he was often noticed to be influenced by that sense, when other persons were not conscious of any thing peculiar. He would express his dissatisfaction, on such occasions, by applying his hand to his nose, and retreating rapidly from the spot where his sense was assailed. Pleasure was indicated by smiles or laughing, and he was accustomed to smack his lips when he partook of victuals which were savoury or agreeable.

He was of a robust make, and usually enjoyed good health; but, being occasionally indis-

posed, he sometimes pointed to his head, or other part of the body, where it is likely he felt uneasy; and he was known to have applied his mother's hand to his heart, for the purpose, it was imagined, of pointing out its beating more quickly than usual. An accident furnished an opportunity for observing his retentiveness of memory, his capability of reflecting, and his kindness of disposition. A severe wound in his foot confined him for some time to a sitting posture, during which his foot was made to rest on a small footstool. Upwards of a year afterwards, a similar injury obliged a servant-boy, whom he had made his companion, to be also confined to a chair. Mitchell, perceiving him to remain longer still than usual, set about examining him minutely, when, by the discovery of bandages on the boy's foot, he appeared to conclude as to the reason of it. He instantly proceeded up stairs to a garret, which he rummaged, till he found the little foot-stool he himself had used on a like occasion. He returned with it to the kitchen, and, putting it down, gently placed the boy's foot on it. Another instance of attention and care, related of him, bears a near resemblance to this interesting story. A clergyman, who had called one day, was taken by his sister to see something out of

doors; on their returning, Mitchell perceived, no doubt, by the sense of smell, that her shoes were wet. He went and felt them, and would not allow her to rest till she had changed them.

He soon acquired the use of ordinary utensils; took great pleasure in frequenting the shops of mechanics, whose tools and business he appeared pretty well to understand; and would often engage in some of the operations of the farm-servants. He even occasionally helped to repair breaches in the farm-houses, and would try to erect small turf-houses, taking care always to leave spaces for the windows. But any attempts to teach him basket-making, or, indeed, any other art which required perseverance and steady attention, proved abortive. His attainments, generally speaking, were quite voluntary. That they were not extremely limited, however, is apparent from what has already been mentioned, and may be still farther proved by some additional circumstances.

A horse belonging to his mother, which he seemed to distinguish by the sense of touch from any other, was sold. The new possessor, at the distance of a few weeks, wishing to put his knowledge to the test, dismounted before him. Mitchell immediately led it to his mother's stable, took the saddle and bridle off, gave corn,

and then, withdrawing, locked the door, and put the key in his pocket. A gentleman who was acquainted with the family, intended to pay it a visit, and had come with his lady in a gig. At some distance from the house, observing Mitchell, he pointed him out to the lady; but, he had scarcely finished the remark, when Mitchell, running hastily up, sprang into the gig, and took his seat between them.

He readily acquired ideas of property,—soon learned to discriminate what belonged to himself from the things of others,—and was as tenacious of the former as he showed respect towards the latter. He appeared to feel contrition, when made sensible of having done any thing wrong; but this required gentle means on the part of his reprover, as he was easily irritated by harshness of behaviour. His usual mode of showing anger was a very uncouth bellowing, one of the few expressions of his feelings he could make by utterance. When pleased, he patted the person who excited his satisfaction. This leads us to notice the sort of signs by which his relations, and more especially his eldest sister, to whose unremitting and judicious management this unfortunate youth was so greatly indebted for his comfort and intelligence, carried on intercourse with him.

These were directed, as might be supposed, to the sense of touch, by various modifications of which it was found practicable to furnish him with considerable information. The common mode of operating on this sense was by applying the hand to his head, with different degrees of force, and in different ways. Thus, when high approbation of his conduct was intended to be expressed, he was patted frequently and cordially; a smaller portion of the same process intimated simple assent; the denial of it altogether denoted displeasure. This vocabulary was, no doubt, very scanty, but answered some excellent purposes. In course of time, sundry additions were made to it from the language of action. For example, when his mother was from home, his anxiety for her return was allayed by his sister gently laying his head down on a pillow, as often as it was understood she was to be nights away,—thereby informing him that he would sleep so many times in the interval. Again, he was at one time *told*, that it would be two days before he got a suit of new clothes, of which, it may be remarked, he was always very fond, by shutting his eyes and bending down his head twice, intimating that he must first have two sleeps. His mode of communicating his ideas to others, it is somewhat

singular, was not by addressing himself to their sense of touch, as might have been imagined from reflecting on the advantages he himself experienced from that medium. On the contrary, he generally used some action or gesture which was intelligible to the eye, though it would be absurd to believe that he knew of their having such a faculty as that of vision, or that he consciously directed his language to it. The most natural supposition, as to this curious part of his history, seems to be, his having a sort of instinctive persuasion that actions, the meaning of which he himself was conscious of, were equally significant and intelligible to others. Thus, when he alluded to distance, he stretched out his arms; when he wanted meat, he pointed to where he knew it was kept; or, if he wished to go to the shoemaker's shop, he would mimic one of the actions of that artist.

This power of imitation, conjoined to a lively vigorous constitution, might have been justly enough construed to imply a talent for humour, or a disposition to associations and thoughts of a jocular nature. It is certain that he was very capable both of enjoying and making sport. One of his common tricks was locking people in the house or stable; and the accomplishing it appeared to afford him much mirth, as indicat-

ed by his laughing and jumping about during the time of their confinement. The servants having been instructed to prevent his going into the stable, he once contrived, by locking a door upon them, to prevent their executing the order, and this feat delighted him greatly. A large Newfoundland dog, brought into a room where he was, excited his surprise and curiosity in an uncommon degree, on his first feeling it. His sister, observing this, took hold of his arm and stretched it above his head, a sign which denoted *mounting a horse*: He immediately comprehended the meaning, and, laughing, made a motion, as if he would get astride the animal. At one time he seemed partial to smoking tobacco. A gentleman, fond of this gratification, having called at the house, Miss Mitchell gave her brother a half-penny, making him at the same time smell tobacco. He instantly knew what she meant, went out to the shop where tobacco-pipes were to be bought, and returned with one of them in his hand; but, it being supposed that he had concealed another, which was the truth, he was made to understand as much; on which, laughing heartily, he unbuttoned his waistcoat, and produced it.

The death of Mitchell's father took place in 1811. His behaviour on this occasion has been

somewhat differently represented. By some persons it was imagined he exhibited a poignant sense of his loss, and grief in consequence. But farther inquiry resulted in the conviction, that other feelings than those which are usual, on such an afflictive occurrence, operated chiefly on his mind. These it may be necessary to explain; and, indeed, the whole of his conduct is extremely curious. He had previously, it seems, amused himself, on some occasions, with the body of a dead fowl, which he would endeavour to make stand on its legs, as the consequent fall of it excited his laughter. The first human dead body, he ever touched, was that of his father; and, on doing so, he shrank with evident marks of surprise and dislike, but without any signs of sorrow. On again touching it, when laid in the coffin, he betrayed no emotions of grief. But one gentleman positively declares he saw him shedding tears, immediately after quitting the room in which the body lay before the funeral. The coffin itself, being a new object, attracted him considerably. He passed his hands and arms round and about it. This action, however, in the judgment of some of the bystanders, who have borne testimony to the fact, was quite of a piece with his usual procedure, and indicated no peculiar emotion what-

ever. The propriety of this opinion is supposed to be proved by his giving no expression of countenance appropriate to concern, and his having immediately afterwards, in his ordinary smiling manner, tripped lightly towards those who were present, and proceeded to examine them by feeling their clothes all over. When the funeral moved onwards, it has been remarked, also, in corroboration of the same inference, "all his gestures seemed more those of a playful boy, in good spirits, than those of an afflicted youth conscious of the awful change which had taken place upon his parent." But, in our judgment, it is unequivocally proved, that, during some part of the operations he was afflicted with lively sorrow; and, we are quite convinced, his subsequent behaviour fully warrants the idea that he had some sort of impressions appropriate to that event. Thus, on the evening after the funeral, he went to the grave, which he patted with both his hands; for several days he returned to it; he regularly attended every other funeral, which took place in the same church-yard; when he himself was taken very ill, and put into the bed where his father had died, he would not remain a moment in it, but was quite peaceable on being removed to another; and, discovering on one occasion, that his

mother was confined to bed indisposed, he was observed to be affected to tears.

Every person, who has seen this very interesting creature, was convinced of his possessing an intellect which required only the ordinary modes of information and intercourse to equal the usual portion of our species. His countenance was not at all stupid, or that of an idiot, as some persons might be tempted to conjecture; but, on the contrary, manifested intelligence, emotion, and sentiment. Dr. Spurzheim, one of the latest philosophers who made observations on him, and whose peculiar habits may be allowed to have given him an expertness in the inquiry, was fully of opinion, as we have access to know, that in respect of internal faculties, he was rather above than below the ordinary standard. The testimony of this gentleman may fairly enough be admitted, without in any measure concurring either in his general doctrines respecting our nature, or any specific opinions on this individual case.

Several of the facts now related, concerning Mitchell, respect a period of his life subsequent to certain operations performed on him, with the hope of rendering his situation less deplorable than it was naturally. It seemed advisable to bring them together at one view, rather than to

interrupt the description, by relating the nature, extent, and effects of those endeavours in his behalf which humanity and science so liberally suggested. A very slight notice of what has been attempted, on those principles, in his case, is all we think necessary here, as, unfortunately, their success did not prove so decisive as regard to his welfare and to the feelings of his relatives, as well as the cause of philosophy, had prompted one to anticipate.

In 1808, Mr. Mitchell, by the advice of Dr. Gordon, carried his son to London, where surgical advice and assistance of the highest eminence were procured for him. It was fondly hoped, some little benefit might result from perforating the membrane of the tympanum in each ear, which, at all events, could do no mischief; and couching, or extraction of the cataract, on one or both of the eyes, might effect a degree of vision which would amply repay any pain or trouble attendant on it. Mr. (now Sir) Astley Cooper performed the former operation, but without advantage; and the late Mr. Sanders was equally unsuccessful in the latter, which he practised with the needle, on the left eye, as well as the violent struggles of the patient would permit. The father was again induced, by the same gentleman, to take him to London in the

summer of 1810, when he committed him entirely to the professional skill of Mr. James Wardrop, who proceeded to extract the cataract from the right eye. For this purpose, he had recourse to very powerful machinery, in order to keep the head of the patient perfectly steady during so nice an operation. But in this, it is to be regretted, he was defeated by the extreme violence of the boy. Recourse was subsequently had to the couching-needle, with which Mr. Wardrop so far succeeded as to break down the cataract and remove it from the axis of the eye. A certain degree of vision was the speedy consequence, and gave rise to the pleasing expectation of gradual improvement. But it soon became apparent that this was not likely to be realized; and, indeed, the first account given of him by Dr. Gordon, in a communication to Mr. Dugald Stewart, asserted, "that his powers of vision, so far from continuing to improve since the successful result of Mr. Wardrop's operation, had but too plainly undergone a degree of failure." Farther attempts to operate on him, it was, therefore, the opinion of this gentleman, ought to be avoided, unless he could, by some means or other, be made to comprehend the object intended by subjecting him to pain, and to submit peaceably

to a temporary suffering in the hope of eventual good. How difficult such intimation is may be conjectured, by attending to some remarks formerly given on the modes of carrying on intercourse by signs. In this case, it is obvious, the use of those means, which are so importantly beneficial in the instruction of the two classes of individuals already treated of, was denied, by the conjunction of both the defects under which they labour. A letter from Dr. Gordon to Mr. Stewart, the 12th October, 1812, conveyed, on the whole, a more favourable idea of the state of his vision than was previously entertained. It is proper to advert to this last communication, as it affords the best intelligence yet given of the effects of the operation, from which so much was anxiously expected, and, at the same time, furnishes sundry particulars respecting the condition of Mitchell, as to the means of knowledge which ought to have formed the basis of any farther attempts in his favour.

Before his visit in August 1812, Dr. Gordon had learned from report that the young man's vision was considerably bettered; and he was not long in company with him, before he was convinced that this was really the case. He now proceeded to examine the state of the eyes,

in which the only change he could discover, to account for the improvement, was a diminution in the opacity of a part of the lens in both eyes. The pupils, as usual, contracted and dilated, on varying the quantity of light. Dr. G. seemed to think it difficult to determine the exact degree of vision which he enjoyed at this time. He saw those bodies only which had considerable brightness, or dark-coloured bodies, when they were placed on a bright ground. He could see those objects only which were of some size, and were placed within a short distance of his eyes. He could distinguish a crown piece, at the distance of two or three feet, and the face of a person at the distance of six feet. But, it was obvious, he did not perceive distinctly the limits of any object, however bright. This was proved by his examining by means of his tongue, lips, and nose, those things to which he had been guided by vision. Of some of the differences among colours, especially the brighter ones, there was decisive evidence of his having a conception. For example, he was partial to red; he would collect together, in the fields, flowers of the same hue, as the poppy or the marigold. He one day happened to have the flowers of wild mustard in his hand, when he approached an officer, and, with a smile, indicat-

ing, as was conceived, his perception of the resemblance, he placed the flowers in contact with the yellow part of that gentleman's epaulette. He disliked darkness, and seemed pleased when he reached a room where there was a fire or a candle burning. Dr. G. remarked, that he judged of the direction of a body by sight with invariable accuracy; but, when an object, whose real magnitude was unknown to him, was put before him, he did not seem capable, for the first time, of estimating its distance from him with any exactness. Thus, when a snuff-box was held about two feet from his face, he put out his hand in the proper direction towards it, but then moved his hand forwards very gradually, till he reached it. His sister was of opinion he saw things better by moon-light than during the day, a circumstance probably enough accounted for, on the principle of a greater dilatation of the pupil taking place, and allowing some rays of light to proceed towards the retina, through or beyond those parts of the humour which were farther removed from the axis of vision than the opaque portion. Dr. Gordon conceived, that, however great the improvement of vision had been within the twelvemonth since his former visit, there was not any probability of advantage to be derived, in the process of

educating, from the employment of a visible language. One unequivocal proof of his improvement in vision was the greater boldness and extent of his excursions.

In this visit, Dr. Gordon suggested to his sister the expediency and probable utility of teaching him the meaning of written words, and communicated to her briefly the outlines of a plan for the purpose. She willingly consented to the proposal, but was apprehensive that her brother's want of application would defeat the design. Such was actually found to be the case, some time after, when an ingenious plan, devised for his instruction, by Mr. Parker, an English gentleman residing in Scotland, which had been communicated to Dr. Gordon, was tried on him by that lady. The chief peculiarity in this plan consisted in the employment of alphabets cut in *relief*, and made both of paste-board and metal. The letters of these alphabets were to be arranged into words as in print, and these, together with the objects which they denoted, were directed to be frequently touched by him, till such time as a close association between them was formed in his mind. This was to serve as the basis on which other processes were to be erected. We learn by a letter from Miss Mitchell to Mr. Parker, dated 31st October, 1814,

that, for a time, he seemed to be amused with her instructions on this system, but that he was latterly teased by them and so irritated that she found it advisable, though with great reluctance, to abandon the task. A sentence or two in this letter are so judicious, that it may be worth while to quote them, however discouraging to farther attempts in his behalf. "Had any such plan been commenced with him in infancy, or at an early period, and steadily persevered in, I doubt not but it might have had the wished-for success; but now when his habits are formed, and his passions strong, I much fear there is little chance of any thing being done; at least if there is any thing done, it must be by some person who has more the power of controlling him than I now have. In short, I am unable to make it sufficiently interesting to be a source of amusement to him; and, as a task, he will not apply to it. Nor is it (however much to be regretted) astonishing that he will not, accustomed as he has always been, to follow his own immediate gratification only, and dispose of his time as inclination leads him."

Another letter from this truly meritorious lady, to Dr. Gordon, dated in December 1815, contains the last published intelligence respect-

ing her brother which has come to our ears. It mentions a few additional circumstances, which it may be proper to insert in this place. She says, she is not certain that he is making any very visible progress in knowledge; but he had an illness which placed him in rather a new point of view. In the first place, he seemed very apprehensive of dying, or at least acted in a manner which could only be well explained on the supposition of his fearing death. Thus, though he was so extremely debilitated that he could not be moved without the assistance of two persons, it was impossible to induce him to rest a single day in bed. On the approach of dawn he would insist on being dressed, "thinking, probably," says Miss M. "that he would not die out of bed." Again, it was noticed, that any thing of a white colour made him very uneasy. "When any linens, for example, were put to the fire to air by him, he was in the greatest possible distress until they were taken out of his sight, and this where there was not any glare of light that could affect him. It, therefore, must have some idea connected with them that distressed him; and from his having always seen dead bodies laid out in white, we could only attribute his evident dislike to his

associating the idea of death and this appearance together." But the same letter informs us of what his sister considers the most decided instance of affection and consideration for others he had ever shown. We give it in her own words: "He took a particular fancy to a sister of my father's who was here (namely, Nairn, where the family resided) at that time, insisting on her sitting constantly by him, probably from finding her kind and attentive to him. But I chanced to be taken ill before he was quite recovered; and after my being attacked he would not allow her to sit down near him, but always signed to her to go *up stairs* where I was, and was not satisfied until he made good his point."

We have been indebted principally to the Transactions of the Royal Society of Edinburgh, Vol. vii. Part 2. and Vol. viii. Part 1. for the information respecting the singular individual now given. The last-mentioned part contains also a proposal for his education, made by the late Dr. Henry Dewar of Edinburgh, to which we shall barely advert. It is a modification of the plan which Mr. Parker suggested, as already stated, consisting chiefly in the substitution of entire words for letters, but made of separate

pieces constituting the letters, which the pupil was to analyze when he had got somewhat advanced in the preliminary step of understanding the meaning of them combined. This plan is exempt from some of the obstacles which rendered the former irksome to Mitchell, and promises to interest him more, a point which, according to his sister's opinion, was so essential to the success of any process of instruction. Hitherto, as far as we know, it has not been adopted; and, probably, the reasons formerly given by that lady are as valid as ever against the imposition of any tasks, which, however profitable they might eventually prove, would, in the mean time, abridge his pleasure, and interfere with his voluntary exertions. Should any renewed attempts be made towards his education, we have no hesitation in giving the preference to the advice of Dr. Dewar above any thing we have yet seen or heard on the subject. It seems at once philosophical and simple, recommending itself by the extensive advantages and consequences which it holds out, and the readiness with which it may be put in practice, so as to put the pupil in the way of realizing them. And, even supposing the advanced period of life at which Mitchell has arrived, and the fixed habits he has acquired, to present decisive

objections to its application in his case, it furnishes a provision for any similar occurrence, should the history of our species unfortunately record it. This leads us to remark, that there is some reason to imagine, that instances of the double defect now considered have existed oftener than is commonly believed. One is said to have lately appeared in the United States of America; and the probability is, that, as the history of Mitchell is more extensively published and better appreciated, those motives which have hitherto prevented disclosure of such a calamity in families will be overcome, by the certainty of experiencing a degree of sympathy and consideration, which the prejudices and superstition of former times would have denied to persons visited by so afflicting a dispensation.

SECT. V.

THE IMBECILE.

THE defects of the mind, or, more properly speaking, of that instrument by which the faculties of the mind are manifested, are probably as

numerous, and of as frequent occurrence, as those of the animal part of our constitution. It might be possible also to subdivide them. But, hitherto, philosophers, with few exceptions, have contented themselves with general conclusions on the subject. It seems to have been thought enough, when any mental deficiency presented itself, of a nature and magnitude which rendered ordinary education unavailing, to apply to it such epithets as that which is placed at the head of this section; and the discovery of an incapacity for customary instruction was judged quite conclusive against the necessity of inquiry into specific differences among the unfortunate individuals who exhibited it. It is not to be wondered, therefore, that cases, as dissimilar as those of the blind and the deaf, have been promiscuously comprehended under one sweeping sentence of disregard; or, that any vague ideas, which philanthropy, rather than science, had suggested in their behalf, should prove abortive. The consequences, as might be expected, wherever the nature of a calamity, whether moral or physical, which is of frequent or extensive occurrence, is allowed to pass without suitable investigation, have devolved on our police, and that in a manner and a magnitude

which positively disgrace civilized society. What, but the most culpable indifference, can account for those appalling and truly heart-rending spectacles, so often witnessed in almost every village, and, still more marvellously, in the streets of our largest cities? Is it as a foil, one might ask, or in compliment, to the usually enjoyed proportion of intellect, that the poor idiot is permitted, if not encouraged, by the carelessness of his nominal keepers and the dole of sickening humanity, in his objectless and staring perambulations among us? If this be the motive, why is so important a personage, as he must necessarily be esteemed, allowed to become the recipient of every abuse and cruelty, which wantonness or fiend-like perversity thinks proper to heap upon him? Is he not entitled, if his visitations be either profitable or tolerable, to, at least, the humane treatment which our laws award to the brute creation? May not even his exterior resemblance to our species be somewhat enhanced, by his being furnished with a decent garb, to cover his nakedness, and protect him from the inclemencies of the weather, or the harsher inclemencies of an insulting and a prostituted superiority? Finally, is there not a possibility, if he must go at large, of guarding

him against brutality and outrage, with as much care, at least, as is manifested in the preservation of property.

In whatever manner these questions, or any similar ones, may be disposed of, it is certain the evil is a reproach and nuisance to society; and the proper remedy for it demands more profound examination, more ample command of means, and more extensive co-operation, than may at first sight be imagined necessary. Nothing could be easier, it is true, than the alleviation, if not the entire removal, of its most obnoxious symptoms. The fiat of authority might compel, under severe penalties, to be inflicted on near relatives, or, failing them, the official guardians of our municipal comforts, as in another case of deplorable misfortune, the entire disappearance and confinement of those helpless creatures, whose history has hitherto belied the splendid dream of human perfectibility. But, admitting the efficacy and the expediency of legislative interference, is it fitting for an age of improvement and benevolence, to allow the success of such interference to be the ultimatum of what is desirable and practicable on the subject? Would it be, ought it to be, enough for us, that these unfortunates were removed from our sight? We answer, no. It

is with some anxiety, and a commendable regard to decency and to feeling, that we dispose of the dead bodies of our fellow men. We protect, too, the last and common receptacle of mortality, by an opinion of sacredness and a rigour of law, even against the demands of an important science, which can never be duly cultivated, so as to yield its full amount of benefits to mankind, without violating a sanctuary so respected. Shall we be less concerned about the disposal of those living beings, whose weakness ought to call forth our compassion in the very proportion that it renders them burdensome to society? That there prevails a great degree of negligence, as to their condition and comfort, will appear very obvious, when we compare the little attention which has as yet been shewn them collectively, with the extensive plans almost generally devised in this country, in favour of every other class of unfortunates. Let us confine ourselves to a single city. In Edinburgh, then, we have a Magdalen Asylum, a Lunatic Asylum, a Blind Asylum, an Institution for the Deaf and Dumb, a House of Industry, and a great variety of establishments for sundry benevolent purposes. But, what is done in it,—what has even been attempted to be done in it, in behalf of that by no means

small class of helpless creatures whom the hand of nature appears to have cast around us, as if to humble our pride, and to demonstrate our dependence, for much of what we deem our excellence, on the laws of the material world?—The poor-houses, it is true, usually contain some of these unfortunate beings. But, many of them are allowed to wander at large; and those, again, who are lodged there, are, with few exceptions, precluded, by the very circumstances of the establishments, and by the influence of a very general opinion as to their total incapacity for education, from all chance or possibility of being ever useful to society. We are not certain, indeed, that there is a single institution in Great Britain, exclusively, professedly, and systematically appropriated to this class of defectives.

The reason of this neglect seems to be exactly what has been already mentioned, a persuasion that there is only one species of the disease or evil under which they labour, and that this is entirely and for ever incurable. Some inquiry, at least, ought to be made, before allowing such a conclusion; and, even were this conclusion better founded than it is, there would, nevertheless, exist some ground for charging the practical consequences, as they are now dis-

played, with untenderness and impolicy. But, it is contended, that the conclusion, in place of being warranted by facts, is disproved by them; that the mental defects of the individuals in question, so far from being all alike, are immensely dissimilar; that, in many cases, there is reason for imagining *the principle of substitution*, by which one faculty or sense is made to answer in some degree for another, might serve as the basis of successful education; and, that it is possible, the very worst cases ever met with would so far yield to science and industry, as to vindicate and reward the patience and ingenuity bestowed on them. All that is meant to be given on the subject in this place are a few observations, which, it is thought, if extended and modified by farther inquiry, might lead some benevolent minds to the adoption of a plan calculated to lessen the evil complained of.

Mental deficiency appears to be of two kinds; one, in which there is an imbecility or weak state of all the faculties; the other, in which there is an imperfection or want of one faculty, or of several faculties.

In the first case, that in which all the faculties common to man exist, but in a degree inferior to that which is commonly enjoyed, there is little difficulty to be encountered in rearing

the individuals to some useful occupation. Such persons are readily enough taught to a certain amount, after which they make no progress, or, at least, no progress proportioned to the labour of instruction expended on them. An approach to this species of debility is more frequent than is generally imagined. But, it is only where the case is well marked, that any departure from the established treatment is required. The chief things to be attended to here, are the state of the bodily health, and the kind of mental exercise suitable to the individuals. Where there are very manifest indications of this imbecility, it is recommended to have recourse to medical skill, for the purpose of putting in practice every means calculated to invigorate the constitution. Few persons, perhaps, are aware of the different effects produced on the state of both the intellectual and moral powers by peculiarities in diet and regimen. This is a subject on which some curious information might be obtained from those persons who are in the habit of *training* for sundry athletic purposes. One person, for example, who has had much experience in this way, Mr. Jackson, has positively, and, we think, most justly asserted, that the faculties of the mind are as distinctly improved as the condition of the bodily health, by the process now

alluded to. Literary men, and others, who, in consequence of leading sedentary lives, are much subject to indigestion and disorders of the alimentary canal, will have often had occasion to notice the variations in the acuteness and energy of their minds, as they happen to be more or less indisposed. And, there seems reason to conclude, that many of these instances of mental deficiency, what is called second childhood, which occur in such persons, are the result of enfeebled bodily constitution. It is surely obvious, then, there is ground for employing medical advice in cases of general imbecility presenting in early life; and there cannot be a doubt, that cases of this kind, which are allowed by despair to become confirmed and deteriorated, might have been relieved by professional interference. Who has not witnessed the expressionless inane countenance, perfectly indicative of the internal state, in a person just recovering from a fever, or reduced by poverty and hunger? Is it not quite conceivable, that a condition of the system somewhat analogous to this, but dependent on causes which have operated before birth, and continued to operate even for years afterwards, might admit of an alteration and improvement, similar to what occurs in these cases, on the restoration of wonted

health? It would not be difficult to demonstrate the truth of these remarks, and to confirm the hopes they are intended to excite, by an appeal to examples of infantine weakness followed by manly vigour. Instances are not wanting of great ability succeeding to long continued feebleness of constitution, which did not seem to promise even mediocrity. Gibbon and Sheridan are among the latest of this kind.

In these cases, in addition to the employment of medical aid, it is of the utmost consequence to proportion the mental exercises to the mental strength. This may be so little as to render every sort of study absolutely improper, and the very employment of the senses, beyond a certain degree, injurious. In short, the individual must be treated at first much as a plant, and that also a sickly one, with simple nourishment and exposure to good air. The next step is that of merely animal life, as characterized by sensations and perceptions, which will require suitable exertion. The manifestation of any of the intellectual or moral powers is an advancement of a still more promising nature, and may be hailed as the basis of some moderate endeavours towards ordinary education. But, throughout the whole process, great caution is necessary to guard against any overstretch of power

in any direction, which would be sure to occasion a relapse, and, perhaps, entirely to prevent recovery.

The cases in which there occurs a defect in one or more of the faculties, are, on the whole, probably, not so frequent. But, generally speaking, they are more to be lamented. Here, however, as already hinted, there are great varieties, as the faculties themselves are numerous; and, again, the faculty or faculties which are imperfect, or altogether wanting, may not be of great importance. It would be of no very material consequence, for example, that a person was defective in the faculty which is concerned in music or painting. All the concerns of life may be very well carried on without them. And the same thing may be said of several other faculties. They are not essential to human happiness, or the common business of the world.—There are instances, accordingly, of persons being destitute of them who have attained to eminence in various professions. A defect in verbal memory would be a more serious difficulty, inasmuch as it might render the individual incapable of acquiring the proper command of his mother-tongue. This is actually the chief peculiarity discernible in some idiots. The whole of their language does not, perhaps, extend be-

yond a dozen or two of words, and these may be often erroneously used. But the same creatures may be remarkable for some other faculty,—as, for example, that on which the knowledge of places is founded, so that they may become highly useful in the capacity of guides through an intricate country which they have inhabited. On the other hand, there are instances of extraordinary verbal memory existing in individuals, who were incompetent to manage the simplest affairs in life. It is quite conceivable that these also might be found subservient to some useful purpose. In many idiotical persons there is chiefly observable a total inattention to bodily wants and appearance.—They have, therefore, to be reminded of the necessity of taking food, and to be forced to put on decent apparel. It is not unusual, in some of these cases, to meet with singular fidelity and strength of attachment towards those who show them kindness. In others, the main peculiarity seems an entire surrender to the appetites. But, even in them, unfavourable as their case is, it may be practicable to operate with some profit, as their bodily strength may often be engaged by the hope of the only reward which they covet. Some idiots are noted for their timidity and apprehension; others are equally

so for hardihood and indifference to danger.— Examples are to be met amongst them of an unconquerable propensity to pilfer and to conceal; and, occasionally, one may be found possessed of an extremely ferocious disposition and the love of mischief. It is not easy to decide, either to what good end some of these cases may be made to contribute, or in what manner they may be best restrained from doing injury. But, enough, perhaps, has been said, to point out the possibility of distinguishing differences in the class of defectives now treated of; and to confirm the idea, that something more might be done for many, if not all of them, than has usually been attempted. The philosopher, for such he would require to be, who should undertake to investigate the whole subject, and to suggest a suitable plan of remedy or alleviation, would perform an acceptable service to science, and merit the gratitude of mankind.

CHAP. III.

ON THE EDUCATION OF THE CRIMINAL.

No society of human creatures has ever yet existed, without the occurrence of offences against its interests and well being. The general institution of laws, among all communities of mankind, implies this fact. We must search for the origin of these offences, either in the nature of society itself, or in the principles of our constitution. Impartial inquiry seems to charge them on both sources.

Society necessarily demands the sacrifice of some personal power, and enjoins a partial concession for the sake of a general advantage. That the benefits derived from it, even under the most unfavourable complexion of authority, preponderate over its injurious exactions, is not to be doubted, and will not be doubted, by any one who can rightly appreciate the certain consequences of leaving every man to the free exercise of his own will, and to the unqualified impulse of his own passions. But, on the other

hand, it is foolish to deny, that prohibitions of our natural desires are not, what they are really felt to be, grievances. It is no matter, in the present argument, that, in the issue, we find ourselves profited by any restraints which have been put upon us, and that our welfare has been promoted by them. The denial of what we like, disguise it as we may, and though eventually to be approved and esteemed, is, nevertheless, in the meanwhile, an evil, and positively considered such. Here, reason and experience are on one side, inclination and the love of present enjoyment on the other. By yielding to the former, we *may gain* some good; but we *have* undoubtedly *lost* some, by not gratifying the latter. Now, it is quite conceivable, that the restraints imposed may exceed the probability of future benefit; that the disproportion between what *is* to be suffered or denied in obeying them, and what *can* result from the obedience, may be perfectly obvious; and, that the conviction of this disproportion may give efficacy to the opposing principles. In other words, it is possible for the enactments of society to be more rigorous than will be complied with, or than can, consequently, be expedient. The determination of the point at which they actually become so, is an important peculiarity in individual character, and is one of

the chief practical results of education. Nothing is more desirable for a community than one general sentiment among its members, as to the moral standard erected in it by its laws; if we except, what, indeed, no community has ever yet exhibited, a general conformity to that standard. It is agreement in the former that constitutes public opinion, the basis of all government. The degree of approximation towards the latter, supposing the standard itself to be correct, denotes the precise amount of public virtue. A high standard, provided it is enforced, is, no doubt, a decisive evidence of the real prosperity of a community; but, legislators ought to be on their guard, against attempting to establish one which greatly exceeds the present capabilities of those whom they govern.

Actions are sometimes considered as offences against society, and are, consequently, denounced as crimes by its laws, which no man, influenced merely by his own natural judgment and feelings, could ever have deemed such. It requires, for example, a positive practical knowledge of the constitution of society, and an extensive insight into a great part of its varied economy, to satisfy one of the propriety of the game-laws, or of the laws against smuggling. It is perfectly certain, the ultimate effects of transgressing these

laws are seriously injurious to such a condition of society as now exists in Great Britain. The abstract conviction of these effects, nevertheless, is with some difficulty produced among the lower orders of people, who have little time for prosecuting trains of thought, which do not immediately concern their own interests. And, even where it is produced, an offence of the kind usually fails to occasion any thing like the same amount of disapprobation and repugnance, which are generally experienced on the commission of an offence against the obvious and natural principles of morality. No reasoning or threatening addressed to the community, and, it is probable, no penalties inflicted on the offender, could ever induce the bulk of mankind to place the poacher or smuggler, for example, on the same level of turpitude with the individual who plunders his neighbour's house, or assaults the traveller with the intention of robbery. Now, it is dangerous for a society to have prohibitory laws, the propriety and necessity of which cannot be very readily perceived and felt by all its members. The reason is plain. Mankind, accustomed, without any strong feeling of abhorrence, to witness the violation of the laws, will at last think lightly of their authority altogether; and will, therefore, be the more easily

excited to transgress them, when tempted by a present good. There is something, in the very persuasion that many persons are implicated in the same offence, which greatly extenuates its guilt, in the feeling of the individual who is exposed to temptation, and which, consequently, weakens any reluctance or dread that might withhold him from committing it. Detestation, or the expression of censure and hatred, on the part of the world, is one of the foreseen punishments of a crime, and may often be the means of its prevention. But this is materially lessened by any approach to a general participation in delinquency, and by the consequent belief that a great part of the people are not very hostile to the offender. Besides, punishments, when unusually severe, though allowed to be just, are apt to create a sympathy fundamentally adverse to all law; and, if not just, or, which comes to the same thing, not conceived to be just, they are apt, when frequently repeated, to urge mankind to manifestations of opinion and feeling hazardous to the authority of the laws. Should the number or force of transgressors exceed that of their guardians and executors, it is evident there wants only concert among them to reduce a community to a state of anarchy. This is, no doubt, an extreme case; nevertheless, his.

tory has shown the possibility of its occurrence; and it is always a probable supposition, that the affairs of a community may be so administered, as, of necessity, to occasion a reversion to mere physical force on the part of the people.

There is another way in which society may be conceived instrumental in the production of those evils against which its laws endeavour to provide. The natural wants of man are neither very numerous, nor, generally speaking, very difficult of being supplied. But his constitution admits an immense latitude of superinduced appetites and desires. Many of these are almost necessarily formed by residence in society. Indeed, some of the fundamental principles which most powerfully contribute to the prosperity of communities are so essentially vicious, that they need only to be a little in excess, or to operate, even for a short time, either without such checks as *may* be found, or in a direction not entirely sanctioned by public opinion, to become the fruitful source of the highest and most dangerous crimes. We shall speak only of one of them. The desire of wealth, of power, or of distinction, is, perhaps, the chief motive to all that industry, which, operating beyond the attainment of mere necessities, enriches and en-

nobles a state. Yet, how readily does this motive, unmodified by regard to something more energetic than a man's own opinions of right and wrong, instigate to conduct which cannot be defended by the dictates of strict morality, and which eventually issues in transgression against conventional laws! We say, essentially vicious, in opposition to a spurious philosophy, which would restrict that epithet merely to the abuse or the excess of the principle,—a restriction and a mode of reasoning very flattering to the pride of human nature, but as pernicious as it is absurd. In thus speaking, however, it is proper to observe, we have a reference to the condition of mankind, as in the eye of Infinite Purity; and, it is this reference, we are persuaded, that must ever be maintained, when we either contemplate our own nature in the abstract, or attempt to institute any system for the beneficial treatment of the criminal. Were it only required, indeed, to sanction human laws by an appeal to reason, or to vindicate the infliction of penalties by proving its expediency, we might be content with those frivolous distinctions, which, by “a semblance of wisdom,” take the fancy of superficial thinkers. But, something more substantial must guide our labours, if we wish, either thoroughly to understand, or radically to improve,

the condition of those who have, in any degree, incurred the vengeance of the law. The supposition might do very well for the purposes of ordinary discourse, that all our desires and internal motives are right in themselves ; and that they only become vicious, when,*getting beyond such bounds as the customs and institutions of mankind prescribe for them, they break out, in the form of cognizable offences, so as to deserve punishment. The laws of society, too, it may be justly urged, can only visit overt-acts, and have no jurisdiction over motives and principles of action. It may be enough, therefore, in arguing their propriety and power, on the ground of reason and necessity, to allow whatever claims may be set up, by any *agreeable* theory, in behalf of our internal principles ; and, undoubtedly, it may be convenient, to date the origin of vice from that identical point which divides the highest virtuous desire from the lowest criminal intention. Without adverting to the sophistry and folly, couched under such an idea, legislators and politicians may be satisfied with a palpable rule, which enables them to classify certain actions, and to portion out to them certain corresponding pains and penalties. But the philanthropist, who, perceiving that law is void of mercy, and that punishments cannot, in the

very nature of things, be remedial, will feel it absolutely essential to the success of his schemes, in behalf of the criminal, to take those more enlarged and profound views of human nature, which, while they so far identify himself with the objects of his benevolence as entirely to remove from his sight any flattering points of contrast, present the only foundation for the hope of improvement.

We have still to notice a mode in which the institutions of society may occasion many of the evils complained of. It is one which has recently engaged much attention, chiefly through the inquiries of some active individuals, who have explored the receptacles appointed in various parts of the country for those who have transgressed the laws. We allude to the *kind of punishment* inflicted in many cases of transgression. But, in using this phrase—kind of punishment,—it must be understood, that we comprehend under it all the concomitants and unavoidable consequences of the execution of judicial sentences. These may be a most important aggravation of suffering and detriment to the culprit; and, in reality, they may greatly exceed all that could be fairly inferred from the words of the sentence. Imprisonment for a certain time, simply understood, may seem, for example, a very just

or even a lenient award to an offence; and the public, perhaps, may be perfectly satisfied that it is carried into execution, in any individual case. But, it is highly necessary to ask, what is implied in imprisonment? The reply, it seems, must differ according to the latitude in which we may happen to live. In one place, imprisonment, instead of an evil, will appear a benefit, at least to some persons, as the board and accommodation which it allows are superior to those otherwise within the reach of the delinquent. To cases of this kind we are not here objecting, though they are evidently objectionable, if imprisonment be intended as a punishment. There are cases of a very different description, and it is of them we now speak. But how shall we describe them? Imagination would fail us in the attempt. We avail ourselves, therefore, of a picture ready furnished to our hands, horrible indeed, but, by no means, the most horrible which could have been obtained from the same collection. "In this jail (Guildford), says Mr. Buxton, the prisoners complained much of cold, and not unreasonably, as I thought, for the day-room for all of them, at this time amounting to thirty-five, and at one period of the year, for a short time, a-

mounting to as many as one hundred, is nine feet ten inches by nine feet six inches; eight feet three inches high. It is therefore evidently impossible, in snow, or rain, or frost, for them to obtain shelter or warmth." "*There is no infirmary*, and no possibility of separating the healthy from the sick. They must sleep together, and the rooms must be crowded. Low fever was very prevalent in the autumn; there were as many as six cases at a time; had the disorder been very contagious, the consequences, in the governor's opinion, must have been dreadful." "*There is no work*. Several prisoners complained of this, and said they were so tired of doing nothing, that they should be happy to work if they received no part of their earnings. *There is no classification*; a man charged with murder, several convicted of house-breaking, one for bastardy, and some deserters, had lately occupied one cell. Amongst the commitments, we observed vagrants, poachers, persons charged with assaults, a man for getting drunk in a work-house, refractory farm-servants; and these must herd, during the day and the night, with the most hardened criminals." "*No prison dress is allowed*, and nearly half were without shirts, or shoes, or stockings. The bedding is straw, with a blanket and a rug

between two persons. The moment a prisoner arrives, he is turned in among the rest, however filthy or diseased he may be. *The irons are remarkably heavy*; and all who are confined for felony, whether for re-examination, for trial, or convicted, are loaded with them; and those who are double-ironed cannot take off their small-clothes. The food is one pound and a half of the best bread, and nothing else. The jailor said, that many of them had friends who sent them provisions, and these did very well; but many who had been apprehended at a distance, never received any thing beyond the prison allowance, and in such cases he observed a gradual decay of health." "I asked the governor his opinion of the jail; he said, it had only one good point—the two largest cells were so strong that no prisoner could break out of them."

We do not at present mean to consider the instances of flagrant injustice which this gentleman's researches have brought to light, namely, that of subjecting criminals of very various guilt to the same sort of punishment. We are not going to expose the impolicy of classing and confining unfortunate debtors with common criminals, a practice, according to this gentleman's report, frequently adopted in some of the jails in England. We are not now concerned with

the shameless inhumanity which he has also portrayed, of thrusting into these mansions of impurity and vice boys and maid-servants, or other females, charged with petty thefts, *of which they are afterwards acquitted*. Nor, is it our present object to demonstrate the probability of dangerous diseases, having been caught in these dismal regions, or the consequent possibility of persons having been virtually *capitally punished*, who ought not to have been punished at all. These things speak for themselves. We confine our attention to those cases, in which we admit imprisonment to have been properly awarded; and, in which, we also admit, a considerable degree of suffering, or hardship, and unhappiness, is justly due to the culprits. What we wish to know, then, is simply this, whether the sort of punishment, thus actually inflicted, be the source and cause, strictly and fairly speaking, of additional crimes? We are constrained to reply, unhesitatingly, in the affirmative. One might have expected, from reasoning on the general principles of human nature, that the fellowship, which exists in these prisons, would prove any thing but friendly to such virtuous principles as might possibly have escaped the degradation of moral character. At all events, it could not have been hoped for a moment, by any person

who had opportunities of observing the usual progress of vice, that the thorough-paced miscreant, the hardened villain, was to be converted and new-modelled by sympathy with his consummate associates ; or, even, that the juvenile and less-matured delinquent could derive any other profit from his intimacy with his accomplished seniors than an insight into greater enormities, and an ambition to surpass his instructors in the extent and success of his crimes, whenever he should find himself at liberty to exercise his sharpened ingenuity. Hear what Mr. Buxton says on this subject : “ Let us pause for a moment, and consider what *education* we bestow upon those whom we place under the tuition of a jailor. It is an observation, which every man who marks what passes before his eyes must have made, that the human mind arrives at enormity in guilt by a slow and gradual advance :

Vice is a monster of such hideous mien,
As to be hated, needs but to be seen ;
Yet seen too oft, familiar with her face,
We first endure—then pity—then embrace,—

are the results of ancient and modern experience. Let us suppose then, a youth, in the commencement of his career of crime, so far

guilty as to have incurred the milder visitations of the law, but yet not entirely lost to a sense of virtue, and the possibility of reformation. Let us imagine him placed in precisely the same predicament as those youths whose unhappy story I have traced in the description of the Borough-Compter, spending his days with the vicious, and his nights with the diseased; receiving from the first that instruction which may fit him for the perpetration of crime, and imbibing from the second the seeds of that debility which will unfit him for every thing else. In this state of mind, at the expiration of his term of confinement, you throw him at once upon the town, without a shilling in his pocket,—his next meal depending upon the dexterous application of those lessons of fraud which have been his only recent acquirement. He must starve, or he must rob. You have taken from him the means of honest labour, but you have initiated him into other and more gainful arts. He came to your prisons a misdemeanant; you send him from its walls a criminal,—wasted in strength, polluted in principles, and ruined in character. All respectable men reject him; because they know, that to have been in your prison is to be corrupted. He is compelled, by the cravings of nature, to take refuge amongst the hordes of thieves; they re-

ceive him with open arms, supply his immediate necessities, and advance him money on account, to be repaid by the product of his future depredations. They laugh away his scruples, (if the society in which you had placed him had left any,) and soon furnish him with an opportunity of displaying his gratitude, his courage, and his proficiency. His is then a rapid career;—he soon knows every haunt of vice, and is known by the fraternity of thieves as a willing labourer in any branch of their calling. His face grows familiar to the officers of justice;—he has soon passed through half the prisons in the metropolis; till, at length, he stands at the bar, convicted of some act of desperate enormity. The dreadful sentence of the law is passed upon him, and all hopes of mercy are forbidden. The judge, the magistrates, the jury, the spectators, are shocked at such an instance of youthful depravity, while their hearts whisper, ‘Thank God, I am not as this robber!’ But if he who sows the seed contributes to the production of the harvest, they may find other subjects of astonishment than his guilt, *and accomplices where they least expect them*. Let them look to the cause, and they will discover in this monster of crime, a wretched, pitiable victim of the careless indifference of the public. I do not hesitate to say,

his blood is upon us all—upon the magistrates, who do not provide suitable places of confinement—upon us, the public at large; for, if we did but feel a lively desire to avert and to prevent those horrible scenes of villainy and vice, if a general feeling were excited, and loudly expressed throughout the country, our prisons might be made schools of reformation.”

Unfortunately, we are not left to the conclusions of abstract reasoning to defend such a representation. It is by no means a picture from fancy, nor one which is rarely realized. An appeal to facts will be found as decisive as it is painful. Mr. Buxton has made this appeal, and the result is truly awful. In place of adducing examples, we content ourselves with reference to the proceedings of a society, established in London, for the prevention of juvenile delinquency. “By the most assiduous labours, by continual visits to boys in prison, and by offering a ready ear to their distresses when out of it; by giving advice to some, small sums of money to others, procuring situations for those of whom they entertained strong hopes of reformation; by restoring some to their friends, sending some to the country; by taking some as servants into their own families; in short, by every method which active and discreet benevolence

could devise—they have procured a fund of information and of evidence which puts the above statement beyond all dispute. Amongst other records, they have a bulky lexicon of all the slang terms in use. I mention it as a curiosity. But they have also a document of great importance,—a catalogue of the names, residence, and age, of several hundred juvenile depredators—the company they keep—the places to which they resort—and, in many instances, a history of their progress in vice, from their first deviation from virtue. They have seen many cases of boys, who, upon their first coming to prison, have kept at a distance from the other prisoners, and appeared grieved and shocked at their situation and companions. By the next visit, this bashfulness had fled; they were mingled amongst the men, or the boys. At the next, all difference between them and the oldest offenders had vanished; they had learnt the language, were fluent in the oaths, and doubtless had caught the spirit of their associates. Soon after their exit from jail, these gentlemen generally receive tidings, that such a boy had been very clever—meaning, that he had been very successful. Before long, they recognise him in some other prison, and hear, from the turnkey, that he is a most desperate and wicked character,

He may hereafter escape the rigour of the law ; by his dexterity he may rise to the command and the captaincy of an associated number of youthful robbers ; avoiding personal danger, he may direct their operations, and divide their plunder. On the other hand, he may not obtain promotion ; his genius may be too humble to elevate him above the ranks ; he may be, as some have been, in prison twenty-eight times ; he may be sent to the hulks, or transported to Botany Bay. Whatever be his outward state, he is irretrievably ruined. To say that such is the usual consequence of confinement according to our present system, is to say only what is warranted by experience."

Nor, let it be imagined, that the illustrations, which Mr. Buxton has given of the effects of prison education, are confined to the cases of boys, whose youth and ignorance may readily admit of being fatally operated on by the contagion of vice ripened into atrocity. There would certainly be objection enough against the system, if these were the only examples of its demoralizing agency. But, take an instance of a married man, a man who, from his education, and profession, and connections, might have been supposed to possess inducements sufficient to avoid the poison to which he was exposed,

and who, notwithstanding the transgression for which he was suffering, appears to have had as much force of principle as served him at least in an attempt to resist it. His failures to avoid and resist, may, more fully than any thing yet said, demonstrate its magnitude and potency. The account of this individual is the more readily recorded here, as it describes some peculiarities, in the history and the treatment of the patients, which explain their ultimately incurable condition. "I could, if delicacy would allow it," says Mr. B., "mention the name of a person who practised in the law, and who was connected by marriage with some very respectable families. He, for a fraud, was committed to Clerkenwell prison, and sent from thence to Newgate, in a coach, handcuffed to a noted house-breaker, who was afterwards cast for death. The first night, and the subsequent fortnight, he slept in the same bed with a highwayman on one side, and a man charged with murder on the other. During that period, and long after, spirits were freely introduced. At first he abstained from them, but he soon found, that either he must adopt the manners of his companions, or his life would be in danger. They already viewed him with some suspicion, as one of whom they knew nothing. He was

in consequence put out of the protection of their internal law. Their code is a subject of some curiosity. When any prisoner commits an offence against the community, or against an individual, he is tried. Some one, generally the oldest and most dexterous thief, is appointed judge; a towel tied in knots is hung on each side of his head, in imitation of a wig. He takes his seat, if he can find one, with all form and decorum; and to call him any thing but "my Lord," is a high misdemeanour. A jury is then appointed, and regularly sworn, and the culprit is brought up. Unhappily, justice is not administered with quite the same integrity within the prison as without it. The most trifling bribe to the judge will secure an acquittal, but the neglect of this formality is a sure prelude to condemnation. The punishments are various; standing in the pillory is the heaviest. The criminal's head is placed between the legs of a chair, and his arms, stretched out, are attached to it; he then carries about this machine. But any punishment, however heinous the offence, might be commuted into a fine, to be spent in gin, for the use of the judge and jury. This mode of trial was the source of continual persecution to Mr. —. Hardly a day passed without an accusation against him,

for moving something which ought not to be touched, or leaving a door open, or coughing maliciously, to the disturbance of his companions. The evidence was always clear to the satisfaction of the jury; and the judge was incessant in his efforts to reform him, by inflicting the highest punishments. In short, self-preservation rendered it necessary for him to adopt the manners of his associates; by insensible degrees he began to lose his repugnance to their society; caught their flash terms and sung their songs; was admitted to their revels, and acquired, in place of habits of perfect sobriety, a taste for spirits," &c. What became of this man, we are not told; but no one, we should think, who rightly appreciated the progress he had thus made, would imagine that his wife, a letter from whom containing some additional information about him is published by Mr. Buxton, was without reason apprehensive of his irretrievable ruin.

We must now advert, in the second place, to those principles of our constitution from which crimes take their origin. Here, it is requisite to anticipate an objection, which has often perplexed the judgment of mankind. To assert, that evil is the natural product of our constitution, is to charge the existence of evil on the

author of that constitution. So says that false philosophy, which conceives itself bound to explain every phenomenon in the universe, and which, rather than not appear to have performed its self-imposed task, will fabricate a "vain deceit," though its foundation be laid in the immensity of human ignorance, and its summit insult the prerogative of the Most High. But it is not from reason, simply and alone, that this objection has sprung. It is reason in alliance either with determined sensuality or with malignant pride, reason urged to some unwonted effort by predominant lust, or goaded on to the blasphemy of despair by the belief that there is no pardon. No wonder, the utmost range of intellect finds no satisfactory solution of a difficulty, as profound as human desires, and as immeasurable as the soul's duration; no wonder, the humility of an inspired writer left the difficulty as he found it, and debarred every presumptuous conclusion by moving the previous question, "Nay, but, O man, who art thou that repliest against God?" *O man! who art thou? A creature that was yesterday, is to-day, will not be to-morrow,—whose life is as uncertain as the product of each successive second of time by which it is measured, and as fleeting as the shadow on the mountain, when a cloud is driven*

hastily athwart the noon-tine beams ;—whose eyes have just opened on the world of wonders around him, and must be closed before they have contemplated a millionth part of the infinitude ;—whose daily recurring bodily wants, and whose perpetually operating desires and propensities, retard and interrupt every intellectual endeavour to unfold the mysteries in which he is enveloped ;—a being limited, by his very form, by the perfections of his nature, and by the disproportion between his will and power, to a narrow sphere of exertion and inquiry ;—a being to whom, if he have any modesty, his own mechanism and character must present a thousand incomprehensible discordances. But, O man ! *who art thou ?* A member of that race which has deluged the earth with abominations, violence, and blood,—who hast had thy full share, by inclination if not by action, in that complicated iniquity which is chargeable upon them, and justly deserves condemnation,—whose conscience, smoothed over by the sunshine of prosperous pleasure, rests not in the midnight hours, when the past and the future haunt thee, or is ruffled into a billowy ocean, vast and foaming, when affliction and the fear of death call up the tempest !—whose every thought, word, and deed, if measured fair-

ly, even by thine own standard of moral virtue, and, still more certainly, by the law revealed from heaven which reaches to the imaginations and the purposes and the motives of the heart, must leave thee without claim, without excuse, without hope !—who must one day stand naked before the assembled universe, and speechless before thy Judge !—thou, forsooth, art emboldened, though thy flesh wither on thy bones, and thy bones crumble into dust, to arraign thy Creator, to reply against God !

We do not pretend to obviate the objection. We know not how to obviate it. We have never heard of any one, among the endless mass of inquirers and disputers of this world, who has obviated it. We are not concerned, that neither we nor any of the human race are able to obviate it. Enough for us to be assured, on the highest evidence, that, though there are evils in us which by no sophistry we can impute to our Maker, and though the history of our species proves we are not singular in this respect, as “every mouth must be stopped, and all the world become guilty before God,” yet, “the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace,”

We shall not scruple, then, to open our eyes fully to those sources of evil which are so numerously dispersed through our constitution. It is not now required to detail them. This belongs to another province. We shall merely classify them in a brief manner, so that they may be readily discovered, by any one who gives himself the trouble of inquiring after them. We imagine, then, there are three great sources of evil, from which proceed, not only those crimes which demand the interference of law, but also many vicious actions, which, though not amenable to the laws of society, are hostile to its welfare. The first is insubordination among the three parts of our constitution, formerly mentioned,—the animal, the intellectual, and the moral. This is the cause of most of the irregularities and annoyances of society; and, indeed, is so general, as, in one sense, to comprehend the other two sources we have to notice, though it be convenient to keep them under separate heads. These are, secondly, a deficiency or impaired state of some of the higher powers which ought to govern us; and, thirdly, the peculiar operation of some of the lower powers, so as to give rise to what are usually denominated lusts and passions. The second may be natural, in the same way as a person may be de-

fective in bodily member or one of the senses, or, it may be the consequence of faulty education. The third is dependent on the constitution itself and the influence of external agents, but is also capable of being materially modified by education. If we reject the consideration of those cases, in which there is a defective or erroneous constitution, it is evident that both these sources may be held as only degrees of the first.

The history of insubordination, generally speaking, is the history of most of the vices and crimes which trouble mankind. How much, then, are parents concerned to understand it ! How instrumental are they often in the production of vices and crimes, from ignorance of, or inattention, to its various stages ! How little do they think, that a single indulgence of some way-ward wish, some capricious desire, or inordinate propensity, is one line in a prologue to a fearful tragedy ! How often does foolish affection, or a most mistaken tenderness, withhold correction, where judgment and the dictates of experience plainly warrant it ! How much more apt are they to gratify their own vanity, by procuring what they esteem a good education for their children, though in reality both beyond their circumstances, and totally uncalled for by

any specific talents, than to inculcate the superiority of moral over intellectual excellence, and to encourage practical virtues in the prosecution of a humble calling! How frequently do they, by example, the most potent of all preceptors, excite and foster propensities and habits, which cannot continue to be gratified without deviating from some sacred principle, and which need only to be gratified to lead the individual to irremediable ruin! Reflections of this kind have often been made; but they cannot too often be repeated, whilst human nature remains to be governed, and parents are liable to err.

We are chiefly concerned at present with the state of those in whom vice has been ripened into crime, and with the determination of the treatment required for them. Some crimes are so atrocious in themselves, and so fatal to society, that they have been denounced as capital by almost every system of jurisprudence. Others are of less magnitude, and are visited by various inflictions short of life; and different countries apportion different degrees and kinds of suffering to the same crimes. The final objects of inflicting sufferings on criminals appear to be threefold;—the maintenance of the authority of the laws, the prevention of crimes, and the re-

formation of transgressors. With respect to the first of these, we shall merely remark, that, if laws are of any use in society, and of this there cannot be a doubt, they are so only in as far as they are obeyed and vindicated; and that, consequently, if not obeyed, the violation must be avenged. But, clear as these maxims may be, it is obvious that a state which should confine itself, in punishing transgressors, to the sole end of revenge, would act injudiciously, by debarring the hope of reformation; and would also act unjustly, by virtually cutting off transgressors of every sort from its benefits. The second object, the prevention of crimes, is to be accomplished in one of two ways; by the *separation* of all those from the community who might disturb its peace or endanger its interests; and, by adding the agency of the fear of punishment to those other principles which restrain from the commission of crimes. Generally speaking, this is a much more laudable object than the first mentioned. But, besides the difficulty, and, indeed, the impropriety of attempting to decide on the disqualifications of the potential or *would-be* culprits, it is certain that no inflictions ever yet devised have had the effect of arresting the course of those evils which terminate in violations of the laws. The last ob-

ject, the reformation of criminals, is most worthy the endeavour of a civilized society, aware that much of its economy, and many of its own institutions, have engendered the elements of crimes, and which professes to be guided in its jurisprudence, as well as its religion, by the precepts of Him, who has proclaimed forgiveness and mercy to the penitent. It is to this object, then, we ought particularly to direct our attention; nor, do we suffer ourselves to think, we prostitute the term education, when we assert that it is applicable to the case of criminals.

Let us run over a well known outline. Our laws have been violated,—some crime has been committed,—an individual is taken up, and charged with the guilt of it,—he is brought before an expounder of the law, one sworn, with integrity to declare its enactments,—with impartiality to award its censures; and before a jury of his fellow citizens, whose duty it is to inquire into, and pronounce upon, the fact of his having been concerned in the transgression;—he is convicted fairly and fully,—and now the equitable and foreknown sentence of the law is passed upon him. Thus far all is well; nothing has been done that ought not to have been done, and nothing omitted that was required; the whole is precisely what, by any one who has

ever witnessed it, must be respected as one of the most valuable ordinances of civilized society. It is a process, therefore, we will add, which, as much as possible, ought to be thrown open to the inspection of all orders of the community, more especially to those who would be least able to pay any thing for admission ; and occasional attendance on which we would earnestly recommend, as a salutary lesson for the juvenile mind. But what follows may not deserve the same commendation. Either the object may be an erroneous one, or the mode of accomplishing a right object may be injudicious and ineffectual. The sentence of the law is to be executed, or a certain punishment is to be inflicted on the culprit. Here let us ask two questions. What are the ends of punishment, or what good is proposed by it ? What are the means best calculated to bring about these ends, or how can the good be effected ? We shall consider these questions somewhat at large.

Punishment, in the very nature of things, is an evil. To inflict it, therefore, as a consequence of transgression, is only to add one evil to another ; and this is manifestly impolitic and absurd, unless some good, some peculiar benefit is effected by it, which cannot otherwise be brought about, and, unless that good be of great-

er magnitude than the amount of the additional evil. Discarding, then, all idea of revenge, as quite unworthy of humanity and a highly moralized people, and allowing ourselves to sympathise, as we ought, with the unfortunate individuals who are subjected to them, we must deem punishments to be sacrifices made on the part of the community with a view to eventual advantages. Could these be obtained without such sacrifices, selfish as well as generous feelings would dictate the denial of them. Now, the advantages are of various kinds; and the kind of them contemplated ought, in a great degree, to influence the choice of punishment. Entire and final separation of a noxious member may happen to be a positive benefit. The individual may be able to make reparation out of his own proper substance or by his personal labour. But the principle of reparation goes farther than this, and may be applicable where the criminal cannot, either by his wealth or his industry, directly compensate for the evil he has done. He may, by his visible, his known or his supposed suffering, occasion increased regard to the laws on the part of the community; and this is, to all intents and purposes, a most important advantage. To this end, we may affirm, agreeably to a preceding remark, even his trial,

which is virtually, to any person, not destitute of every moral feeling, a species of punishment, may powerfully contribute; and which ought therefore, to be carried on, as we have supposed it to be, with the utmost possible regard to inspire reverence for the laws. Farther, to leave a crime unpunished would be to open a way for the repetition of crime, either by the individual himself or by other persons. Punishment, then, may be had recourse to, in order to prevention,—and this accordingly, has been considered by some as its direct and primary object. But, that it is not the only proper one, we think we have distinctly shown. Its importance is nevertheless so great, as justly to merit a little farther consideration. Be it observed, then, that the operation of punishment, on this principle, must be, by inducing a certain degree of moral restraint on those who witness or know it,—so as either to form a constant habit of denial to the enticements to transgression, or to raise up a temporary but effectual barrier against temptations, when they occur. Now, punishments, it is conceivable, may be so continued and omnipresent, if we may so speak, as very greatly, and almost necessarily, to excite habitual restraint; or, they may be so dreadful, as, though very rarely exhibited, to suggest a terrifying

conception to the mind, when most liable to be overcome with evil. Here, several limitations and qualifications might require discussion; but this more properly belongs to criminal jurisprudence, and is therefore omitted. We are at present chiefly occupied with the consideration of that part of the principle of prevention which concerns the case of the criminal himself. His reformation, or the preventing him from farther injuring society, and, on the contrary, promoting its welfare, must be held a decided good, which fully justifies the infliction of suffering. Taking from him the power of committing crimes, or deterring him from the exercise of it, is, in one sense, only a negative advantage; but, to eradicate from him the desire of committing them, and, to substitute in its place a disposition and a power to act well, is a still more eligible benefit.

To the second question,—What are the means best calculated to accomplish the ends in view? we have partly replied already; but many more observations are necessary, and the subject has engaged the attention of some modern writers of eminence, in a degree fully warranted by its importance. A sketch of Mr. Bentham's sentiments may prove satisfactory. According to this author, the qualities chiefly to be sought

for in punishments, in order to the attainment of the ends proposed by them, are, that they be *divisible*, and, therefore, *commensurable*;—*invariable*, or so that they may be *equal* and the *same*, as inflicted on all;—*analogous* to the crime, and consequently *exemplary*; — *economical*, which seems to comprehend being *simple*;—*remissible*;—*capable of restraining the offender*;—*conducive to his reformation*;—*profitable to the community*, in the usual sense of the word;—and *consistent with popular feelings and prejudices*. All of these qualities are, in various degrees, desirable. That species of punishment, which embraces the greatest share of them, is obviously the most eligible. But, generally speaking, some of them are almost incompatible with others; and, hence, it is often absolutely necessary to adopt a compromising system, nicely balancing between their respective advantages.

Punishments are considered as of two classes, *corporal* and *privative*. The first is divisible into five kinds, and the latter into three. Of these in order.

Corporal punishments, then, are,

1.—*Simply afflictive*; such as cause some degree of bodily suffering, without any other injury than the almost necessary adjunct of disgrace. In respect of the qualities enumerated, they are

eligible, from their being *equal* or *invariable*, so as to be exactly defined; *divisible*, so as to admit of accurate adjustment to different cases; and *exemplary*, so as powerfully to strike the attention. But they are far more calculated to deter others from the commission of crime, than to aid in the reformation of the offender.

2.—*Complexly afflictive*; which, in addition to simple bodily suffering, occasion some loss of comfort or reputation, temporary or permanent. We have examples in those punishments which *deform* the person, *disable* a limb, and *mutilate* a part of the body. Punishments of this kind are frequent enough in all countries, particularly in an early stage of society; but, on the whole, they diminish as a nation improves in civilization. Judged of in reference to the list of qualities, many difficulties occur from the variety of subdivisions to which they may be reduced. On the whole, they are liable, even much more than the former, to the objection, of being more apt to intimidate than to reform.

3.—*Restrictive punishments*; which consist in abridging the criminal's power to do what is agreeable to him. This is a most extensively operative kind, and of the greatest importance. It comprehends *simple* prohibitions; as, *banishing from the presence* of any one, or from certain

privileges, which is comparatively limited in application; and *restraints on locomotion*. This latter is divisible into *imprisonment*, in the usual sense of the word—*quasi imprisonment*, or restriction to the district to which the criminal belongs,—*relegation*, or confinement to some other district within the state,—*local interdiction*, or banishment from a particular district,—and *banishment* from the state altogether, either indefinitely, or to some particular place, and for a time, or for life. The *first* of these, Imprisonment, is by much the most interesting; and that to which, with certain concomitants, we shall hereafter pay most regard. It is greatly recommended by the qualities of *capability* to restrain the offender, *divisibility*, and *simplicity*. But it is defective in *equality*; and, as usually managed, is neither very *profitable*, very *exemplary*, nor very *economical*. Of the other species under this head, it is enough to say of those known in practice, viz. *relegation* and *banishment*, that they are deficient in most of the qualities, especially those of *equality* and *exemplariness*. They are, on the whole, more economical than imprisonment, but are, generally speaking, quite *unprofitable*. Under certain circumstances, they may deserve recommendation and adoption, on the ground of reforming the offenders.

4.—*Active or laborious punishments.* These are intimately connected with one or other of the species comprehended under the third head, and especially that of local confinement, with which they are often conjoined. In relation to the table of qualities they are to be appreciated more highly than any yet mentioned. Thus, they may be made *exemplary, analogous, profitable, conducive to reformation, remissible, preventive, and simple.* The qualities in which they are most defective, are those of *divisibility* and *equality*; but even these might be pretty well attained by sundry arrangements.

5.—*Capital punishments.* These are, either simply death, or death with torments. This last, though formerly frequent in most countries of Europe, is now little practised anywhere. In England, though enjoined by law in the case of high treason, torments are remitted. The punishment of death has certain qualities, in a higher degree, than any other punishments; and, on the other hand, it is in some respects more defective than any. Of the former, may be mentioned the *power of prevention, and example*; of the latter are, its being *irremissible, unequal, indivisible, expensive, unprofitable, and now unpopular.*

Privative punishments are three-fold, as they

affect, 1st, *reputation* ; 2d, *property* ; 3d, *condition*. To the first belong public censures, or denouncing ; and certain judicial processes, such as, the publication of the offence—admonition—also the inflicting any of the other punishments, with a view, partly at least, to the injury of reputation—discrediting or preventing the reception of testimony. The chief advantages of this first class, are their *executing* and *apportioning* themselves. Of the second class are confiscations and fines. Punishments of this sort are *divisible*, *equal*, *profitable* ; but they are little *exemplary*, and they prove injurious to those who, though connected with the individual, are no way implicated in his transgression. To the third class might be ascribed many forfeitures, depreciations, and dissolutions ; all within the power of the civil magistrate, but, comparatively speaking, rarely had recourse to in our days, for sufficiently obvious reasons. It is enough to mention, attainting of blood, illegitimizing children, dissolving marriage, deprivation of privileges, outlawry.

Many things would require to be added to this sketch, in order to give a proper idea of the labour of Mr. Bentham on this most interesting subject. But enough, probably, has been given to excite the attention of the reader, and to en-

able him to judge, with some satisfaction to his own mind, of the merits and demerits of what has now to be submitted to his consideration.

Leaving abstract reasoning, and general principles, then, we proceed to some matters of fact, in addition to those already stated, for the purpose of exhibiting the real effects of two very different systems of prison education, that part of punishment with which we are more immediately concerned.

Mr. Buxton's description of Guildford jail has been partly given already. See, then, something of other jails, to the same purport.

On entering the prison called the Borough-Compter, which belongs to the city of London, "you come to the male felons' ward and yard, in which are both the tried and the untried—those in chains, and those without them—boys and men; persons for petty offences, and for the most atrocious felonies—for simple assault—for being disorderly—for small thefts—for issuing bad notes—for forgery—and for robbery." Passing over all allusions to physical evils, which seem to have abounded here in fearful magnitude, we shall merely advert to the moral discipline practised in it. The prisoners thus promiscuously herded together, "*were employed in some kind of gaming, and said they had nothing else*

to do." A respectable looking man, who had never been in prison before, affirmed, that the conversation which went on was enough to corrupt any one, and that he had learned things there he never had dreamed of before. The proximity and relative situation of the male and female prisoners were such, as to allow of their getting frequently together; and the window of the room of the females was so near to the felons' yard, as to admit of discoursing between them, which was often so offensive that the debtors complained of it. Of the general effect of the treatment undergone here, the jailor's evidence may be taken for ample authority. He told Mr. Buxton, "that, in an experience of nine years, he had never known an instance of reformation. He thought the prisoners grew worse; and he was sure, that if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month he would be as bad as the rest, and up to all the roguery of London." Half his present prisoners had been there before; and he was of opinion, that, upon an average, he should have, out of one hundred prisoners dismissed from this place, about twenty or thirty back again, besides those who might be taken to other jails.

At Tothill-Fields jail, the first yard entered is

for felons, tried and untried, boys and men. At the end of this is the narrow airing-place of the infirmary, and beyond it was the vagrants' court; so that both the yard and the vagrants' court were connected with the infirmary. "Thus, the patients communicate with the vagrants on one side, and the felons on the other. Nothing surely could be more admirably contrived for the interchange of physical and moral contagion."

St. Alban's house of correction allows the prisoners to correct themselves by their own conversation and examples. To a question put by Mr. Buxton, if he thought their morals were bettered, the jailor candidly replied, "No, Sir, quite the contrary; they do one another mischief; they go out worse than they come in; and so it must be, till old offenders are separated from the rest, and till they are employed." An inquiry into the state and *product* of the jail in the same place had similar results. "In the absence of the keeper, we asked the men to tell us truly, whether they were worse or better for being there? A decent looking man answered, 'In truth, Sir, we all grow worse—I confess I have.'" "I asked the jailer the same question; his answer was,—“If I must say the truth, they do all grow worse; they go out more corrupted than they come in; it must be so.” To ano-

ther question, "Have you ever known persons come here, comparatively innocent, who have gone out quite depraved? the answer was,— "I have not known persons come here innocent, because they are sent here for some offence; but I have known several sent here for first offences, whose minds were not wicked, though they had been guilty of one offence. I have known a great many, who, coming in thus, have gone out quite depraved; but I never knew one, who, coming in wicked, went out better."

Take a few examples also from another gentleman, Mr. Gurney, who still more recently visited the prisons both in England and Scotland.

In Doncaster jail, the prisoners of all kinds, debtors and criminals, male and female, associate together. "Who can wonder that crimes increase? Who does not perceive the tendency of such an association to convert into felons the vagrant, the misdemeanant, the debtor?"

The county jail in York, notwithstanding sundry good arrangements, is liable to some serious objections. The male felons, whether tried or untried, were without employment.— They had easy communication through a grate both with the debtors and with the public; and,

at the very time of the visit, a number of persons stood at the outside, conversing with the prisoners, "Men and women, grown up persons, and children, have an equal access to this scene of depravity and distress. It is evident that so free a communication must give every facility to the introduction of improper articles into the prison, and probably to the pawning of the prisoners' clothes, which we understood to be a prevalent custom here. It must also afford an easy opportunity of corruption to the inhabitants of York and its neighbourhood."

In Durham old jail, the women prisoners were not classified; and in the men's day-room, were found together two prisoners under sentence of death and two detained merely for want of bail.

The prisons in Scotland were found scarcely less objectionable than those in England, as to want of classification, and the predominance of bad example; but fully more so as to want of accommodation, cruelty, and filthiness. Take some examples.

Dunbar jail consists of two small rooms, to which the ascent is by a narrow staircase. These rooms were extremely dirty. One of them is allotted to debtors; the other is for criminals of all sorts.

Haddington jail, at the time Mr. Gurney visited it, was, in consequence of a riot, crowded with prisoners. "And seldom, indeed, (says that gentleman,) have we seen any poor creatures so wretchedly circumstanced. That part of it which is allotted to *criminals and vagrants*, consists of cells, than which scarcely any thing more entirely miserable can be conceived; very dark, excessively dirty, clay floors, no fire-places, straw in one corner for a bed, with perhaps a single rug; a tub in each of them, the receptacle of all filth." One man, who had attempted to break prison, was fastened to a long iron bar, his legs were passed through rings attached to this bar, and kept asunder at a distance of two feet, or, if the jailer chose, at a distance of three feet and a half. By this means the poor wretch was prevented from undressing himself, or resting with comfort. But a scene of still greater barbarity presented itself in another cell, as miserable as the rest. This was a young man in a state of lunacy, of whom no one could give any account whatever, save that he had injured the garden seats, or other premises of some gentleman in the neighbourhood, and was therefore considered mischievous. The unfortunate inhabitants of this jail are allowed no clothing, have no medical man to attend them,

no chaplain to visit them, and are not allowed to leave their cells, for there is no change of rooms, and no airing ground. Neither are they under any constant care, as the jailer did not reside at the prison. "They can, however, keep up an almost unchecked communication with the people of the town." But the most objectionable point of this "terrible prison" is yet to be described. It is that which concerns those debtors who happen not to be burgesses. "There were at this time three men of this description in the prison; shortly before there had been five, and at one time seven. These unhappy persons, innocent as they are of any punishable offence, be they many or be they few, be they healthy or be they sick, are confined day and night, without any change or intermission whatever, in a *closet containing one small bed, and measuring not quite nine feet square.*"

Aberdeen jail presented sundry defects which have often been exposed, and for which remedies have been suggested. In the meantime, it is "a scene of unusual misery." The prisoners pass the whole of their time in cells, "there being no airing ground in the prison, and no separate accommodations for sleeping." In a small room set apart for female criminals, were four women, a man, (husband of one of them,)

and a child. This room "was most offensively close, and very dirty." Some of its inmates seemed to have symptoms of jail fever. In the other cells for criminals, too, there was a sickly look observed among the men, most of whom "appeared hardened and indifferent to their situation." One of them was fastened to an iron bar like the poor creature at Haddington. There is something peculiar in the case of Aberdeen, noticed by Mr. Gurney, which deserves to be mentioned. It is the great amount of criminals found in it, as compared with some other places. The reason assigned is a highly probable one, "In all the jails of Forfarshire, we found not one offender against the laws, except a solitary deserter, whereas in the prisons of Aberdeen there were upwards of sixty criminals." "I believe the fact may be accounted for, chiefly by some large cotton factories, in which upwards of five thousand persons of both sexes work together in large companies. The manufacturing poor at Dundee work separately, each in his own cottage; and at Dundee there are no criminals."

One might have expected that Perth county jail, being a new prison, would be exempt from sundry evils found in the older jails. But it affords a specimen of an arrangement, which has

already been reprehended in the cases of some of the English prisons. Besides its accommodations being lamentably inadequate in sundry respects, it has adopted no classification. "The tried and the untried, the misdemeanant and the felon, the juvenile offender and the veteran criminal, are consigned, in a contracted day-room, to the closest associations." Amongst the prisoners were observed, "two young persons, committed for some very trifling offence against the revenue laws and one of maturer years charged with a most atrocious murder." A more effectual contrivance for the propagation of crimes cannot well be devised. The female prisoners are congregated together as indiscriminately. Thus there were seven of them,—some of them petty offenders, and one charged with murder. With these women were three children, one of whom had the small-pox. It seems that this prison has an *excellent infirmary*, in which the sick are not placed; and an *excellent airing-ground*, where no one takes exercise. Farthermore, says Mr. G. "there is in this jail, which often contains a large number of prisoners, no place of worship, and no provision whatever for religious care over its inmates;" and he is thence led to exclaim, "How disgraceful is such an omission in a Christian country! and how ex-

traordinary, in Scotland, where the communication of religious knowledge is, for the most part, an object of so great attention !”

To the new jail of Edinburgh, Mr. G. objects want of classification and separation among the criminals, and want of suitable employment. “ The consequence is, that they pass their tedious days in total idleness ; and as they are necessarily kept in companies, there is no criminal in the jail who has not the fullest opportunity of corrupting and being corrupted.” The Lord Provost and other gentlemen who accompanied Mr. Gurney’s party, in the visit to this jail, appeared fully sensible of the magnitude of this evil. It is probable, therefore, that some steps will shortly be taken to obviate it. Of the Bridewell of this city, Mr. G. speaks on the whole favourably. But he alludes to some circumstances, which have hitherto prevented its being so serviceable as might be desired. Our own observation confirms his statement ; and, moreover, we have much reason to fear, that the idea of residence in this place being conducive to reformation is very chimerical. “ Those persons who come herewith any little principle, said one of our informants, are almost sure to lose it, and, therefore, to go out worse than they come in.” The circumstances mentioned by Mr. G.

may account for this deplorable fact. These are the semicircular arrangement of the working-cells, which, though convenient for the inspection of the prisoners, enables them, at times, to hold dangerous conversations together; the proximity of the doors and windows of every two-night cells, by which means discourse can be carried on, after the hour of locking up; and the inadequate size of the prison, which necessarily occasions the sleeping and working-cells to be crowded, and at the same time impedes labour.

Glasgow jail, though built but a few years ago, is said to "teem with mischiefs," physical and moral. We have to do at present with the latter. They seem very exactly modelled after the London fashion; and the consequences do ample justice to this crime-creating apparatus. The prisoners appeared, in a remarkable degree, careless and hardened; lived in a state of total idleness, except such pastimes as their own vicious habits or ingenuity could devise; and had perpetual opportunity, by the windows of their apartments looking into the same yard, of seeing and hearing one another, without distinction of debtors and felons, males and females. "I never witnessed," says Mr. G. "a more melancholy spectacle. Idleness, clamour,

and dissipation, prevailed on every side of us; and when we first entered the prison, the mixed din of fiddling, laughing, and riotous vociferation, was truly appalling.”—“ Although there are seldom less than two hundred prisoners in the jail, no public worship ever takes place among them; nor is any instruction known to these unhappy beings, but that by which they contaminate and corrupt one another.”—“ The jailer assured us that they uniformly leave the prison worse than when they entered it; settled in habits of idleness; devoted to their own corruptions; more than ready for the perpetration of new crimes. He reckons, that of those who have been once committed, two-thirds come back again.” The increase of crimes in that city is ascribed by Mr. G. to different causes, but *chiefly* to this powerful machine of corruption.

Enough has been given from the dark side of the picture to substantiate the position from which we set out. It is time to give some examples of what has been done with success, for the reformation of criminals;—hitherto we have spoken only of ingenious and efficient contrivances for their deterioration.

We begin with Bury jail, the best constructed Mr. Buxton had seen in England. Here,

classification is carried to almost its greatest limit;—suitable employments are provided for the prisoners, who, of course, derive profit from their own labours, part of it being given them during their confinement, and part kept till they are liberated; the greatest attention is paid to cleanliness and health; and every encouragement is afforded to intellectual, moral, and religious education. What are the results of that system, so judiciously, so humanely, and so politically adopted? The governor has repeatedly had calls from persons who have been confined here, to thank him for the lessons they have learned in prison: he knew many instances of characters which had been dissolute before confinement, becoming useful and respectable: masters have thanked him for the reformation of their servants: parents have blessed him for the recovery of their sons: out of every hundred prisoners, there are not above five who had been here before! What a contrast to the Borough-compter, and to Guildford, and to Glasgow, and to every other place, where classification and employment, and cleanliness, and morality, are neglected!

The history of the Maison-de-Force at Ghent presents an instance of a prison well managed proving beneficial, and, after an interval of bad

management, which was of course injurious, recovering its former character by a return to its former virtue. It is itself, therefore, an illustration of the principles which it is here wished to enforce. The illustrious Howard praised it, when he visited it in 1775 and 1778; but found cause, in his visit of 1785, to abate his commendation, for the reason assigned. Mr. Buxton's report of 1817 reinstates it in the rank of laudable institutions. Proper attention was paid in it to the comforts, the health, and the reformation of the prisoners; and the consequences were what one would wish and expect. The return of the same individuals to this prison may be reckoned much what it is at Bury,—about five in a hundred. Nothing struck Mr. B. more forcibly than “the subdued, civil, submissive, decent behaviour of all the prisoners.” They had an air of cheerfulness, and bore the aspect of comfort and respectability. “I had lately visited the principal prison of our own metropolis, and I can convey no adequate conception of the contrast. The most boisterous tempest is not more distinct from the serenity of a summer's evening: the wildest beast of prey is not more different from our domesticated animals, than the noise, contention, licentiousness, and tumult of Newgate, from the quietness, industry, and

regularity of the *Maison-de-Force*." One of the chief punishments inflicted here, it deserves to be mentioned, is privation of work; and this is stated to be penalty enough to keep ninety-nine out of a hundred orderly and submissive to the laws. If one happen to require something additional, "a week's solitary confinement invariably reduces him to obedience;—a repetition of this effectual and dreaded mode of discipline is an event of very rare occurrence."

The peculiarity of an English climate or constitution, it seems, then, is not to be pointed out as specially accounting for the contrary effects of different plans of prison-tuition. The explanation must be sought for in principles common to the human race. Our next example, therefore, is taken from the other side of the Atlantic. Generally speaking, the prisons in the United States, about the year 1776, were quite like those of Great Britain. Classification, employment, instruction, cleanliness, were unknown in them. Brute force, aided by iron, and plentifully interlarded with oaths, constituted the usual discipline, which brought forth a progeny after its own likeness,—disease and crime. Some benevolent persons in Pennsylvania, seeing and lamenting this fearful evil, formed a society,—

the object of which was to alleviate the miseries of public prisons. After many years of vexatious disappointment in their labours, they obtained leave to *make an experiment*; not, however, without exciting a host of adversaries, and subjecting themselves to much prejudice and derision. So greatly, indeed, did these prevail, that the government limited the operation to five years. But, at the end of this period, the tide of public opinion had so entirely turned, that not a man was to be found who entertained a doubt of the efficacy of the system; and similar establishments began to be erected in other states of the Union. Into the particulars of the management and discipline of the parent institution at Philadelphia, it is not thought necessary to enter. Generally speaking, they are such as good sense, conjoined with humanity, would suggest with a view to the benefits contemplated. To one part of the discipline we crave a marked attention, as it seems to form so essential a feature in any plan really conducive to the moral welfare of the prisoners. It is solitary confinement. Such has been the effect of this all-conquering device, this "tamer of the human breast," that those who were subjected to it, have, without one exception, returned to their la-

bour with remarkable regularity; and that no instance had occurred of its being required twice for the same individual. The following description of the mode of practising it, and its operation on the patients, is too striking to be omitted. "The prisoner who is sentenced to this punishment is confined in a narrow cell; his allowance of food is much diminished; the turnkey brings it to him in the morning, and retires without speaking a word. Thus condemned to his own thoughts, he has an opportunity of reviewing his past misconduct; and its folly, if not its wickedness, are before him. While his body is reduced by the scantiness of his diet, his mind is unsupported by the stimulants of society,—in short, *he must reflect*. A few days are hardly elapsed, before a change is visible; and the proudest spirit will solicit enlargement with promises of the utmost industry and quietness; and it is observed, that those who for violence and insubordination are once subjected to it, become the least troublesome of the prisoners." In thinking of such a statement, is it possible not to exclaim, how much misery might have been prevented,—how much misery destroyed in the very germ,—how many lives saved and turned to usefulness, had this example been followed in

Britain, since the day when the experiment verified the hopes of its promoters ! But the most satisfactory result of the reforming system adopted in Philadelphia has yet to be mentioned. This is the decreased number of crimes, and the smaller atrocity of those which are committed. Mr. Buxton quotes, on this point, a table furnished by the Duke de Liancourt, one of the persons on whose information he has drawn up his report. From this we learn generally, that, whereas the number of ascertained crimes of various denominations committed between January 1787 and June 1791, under the old system, amounted to 592, in the city and county of Philadelphia alone ; the number during an equal period, under the new system, was only 243—in which were comprehended, too, the convicts of the whole state of Pennsylvania. But this very striking evidence will be still better understood, perhaps, by noticing Mr. Turnbull's extract of the most heinous offences included in the two amounts. Those under the old system, and confined to the city and county, amounted to 129,—in which were 77 burglaries, 39 robberies, and 9 murders, the remaining four being cases of arson and bigamy ; whilst under the new system, and throughout the whole state, the number was

only twenty-four, and this did not contain a single instance of murder.

If the reader should desire a single case, as a contrast to one formerly given, it is ready at hand. When the yellow fever prevailed in 1793, there was considerable difficulty experienced in procuring attendants for the sick at Bush-hill hospital. A request for assistance, accompanied with a fair statement of the apparent danger, was made to the convicts; when as many of them immediately offered themselves as were needed; and these, it is said, "continued faithful till the dreadful scene was closed," none of them demanding any reward, till their labours were no longer needed. "One man, committed for a burglary, who had seven years to serve, observed, when the request was made to him, that, having offended society, he should be happy to render it some services for the injury; and, if they could only place confidence in him, he would go with cheerfulness. He went—he never left the hospital but once, and then, by permission, to obtain some articles in the city. His conduct was so remarkable as to engage the attention of the managers, who made him a deputy-steward; gave him the charge of the doors, to prevent improper persons from going

into the hospital—to preserve order in and about the house, and to see nothing came to or went from it improperly. He was paid, and, after receiving an extra compensation, at his discharge married one of the nurses.” This transformation must appear as miraculous as “life from the dead,” to those who have witnessed only the consequences of the treatment so long and so undeviatingly adopted in prisons on the old plan. Can we hesitate a moment, in yielding our admiration to it as cordially as to any discovery of modern times? Is this moral inoculation less deserving of our gratitude, than that physical one by which our species are guarded against a loathsome and deadly distemper? If we think so, it is because we happen to feel more interested about the principal subjects of the latter; but, to the eye of the politician, whose intellect is engaged in exploring the concerns of society, the superiority of a process, which prevents the generation of crime, where it is most likely to occur, cannot but be very apparent.

We gladly return to Britain for our next examples; and those we have to notice illustrate more particularly the benefits of labour and instruction. The Penitentiary at Millbank may be considered as a grand national experiment of

the effects of regular employment upon the depraved. It seems liable to certain objections, which Mr. Buxton has not scrupled to urge; but, on the whole, it is decidedly worthy of praise. A few sentences will explain as much of its economy as is needed for our purpose. On a prisoner's being brought here, he is submitted to medical inspection, and then bathed. His clothes, should they be decent enough to be saved from the fire, are sold for his behoof—the proceeds being entered to his credit, in what is called the “Prisoner's Property-book.” A prison dress, of course, is allowed him. He is now placed in the first class, working, while he remains there, in the same solitary cell in which he sleeps, apart from the other prisoners. On his behaviour meriting the indulgence, he is advanced to the second class, where he has the privilege of working in society; but, of this he may be deprived, on improper conduct, when he is degraded to his former condition. Should he, on the contrary, persevere in well-doing, the period of his appointed confinement is lessened by special authority. About nine hours of the day are allotted to work, the produce of which is divided, according to a certain rule, between himself, the establishment, and certain official persons. His share is carried to his credit, and

reserved for his use on his departure, when his account is furnished him. At this time, too, he is entitled to a suit of decent clothing, and implements for work, or to a small sum of money in their stead; and a further gratuity is awarded to him at the expiry of a year from his release, if his conduct be ascertained to deserve it. Divine worship is regularly performed among the prisoners, who, besides being statedly instructed in religious knowledge, are supplied with the means of acquiring the arts of reading and writing. The chaplain, who was the first person on whom he waited, informed Mr. Buxton, that the result of his inquiries among such of the prisoners as had been in other places of confinement, fully proved the general state of the jails to be the principal cause of the increase of crime. Their intelligence and descriptions warranted the conclusion, "that if a person went into the generality of our prisons uncorrupted, it was next to impossible that he should go out so." He was quite sensible of the amendment which had taken place in this penitentiary, and spoke confidently of the beneficial effects of the system adopted in it. In this opinion he was confirmed by the governor, who gave his opinion, to which we request due regard, that "the grand secret was *employ-*

ment." Labour, according to his testimony and experience, is the right hand of police. "While the prisoners were employed, they were decent in their behaviour and language; but, if they were not engaged in work, they would be in mischief; and, in fact, when work ended, his troubles began." To explain this last remark, it is necessary to state, that, owing to particular circumstances, sufficient work was not always procured for the prisoners,—a defect or an omission so alarmingly threatening, that Mr. B.'s publication very urgently entreats the managers to guard against it by every possible means. "It is a matter of no great concern to the state," says he, with perfect propriety, "whether a thousand pounds more or less be earned in this prison; but, it is a matter of the utmost importance, whether the principle has, or has not, a fair trial." "The failure, or the success, of the scheme, the cause of humanity so near to the hearts of its benevolent proprietors, and so intimately connected with its successful issue, depend upon this; if prisoners are released, who have served an apprenticeship to idleness, they will go forth, not reformed, but confirmed in those habits which inevitably lead to crime." At his second visit to the penitentiary a few months afterwards, namely in Fe-

bruary 1818, Mr. B. had the pleasure to find that the prisoners were, with hardly an exception, all employed, and that there were good reasons for hoping that they would continue to be so. Thus, then, our eyes are directed to this infant establishment, for such it still is, as an experiment, on the success of which depends, in a great degree, the probability of the national feeling and resources being engaged in one wide system of prison-reformation.

The last example of a prison, we shall adduce, in order to show the blessings of good instruction and judicious management, is that of Newgate. Newgate! What, that nursery of corruption—that hotbed, where a large proportion of the crimes is *forced*, which render the metropolis, what it is often denominated, an epitome of the world, in the very worst sense of the figure! The surprise is perfectly natural; and the explanation for which it calls, developes one of the most extraordinary phenomena in the history of mankind. We shall study to relate it with as much brevity as the importance of even its minutest points will allow. A few years ago, Mrs. Fry, a lady belonging to the Society of Friends, was induced, by sundry representations of its state which she had received, to visit this prison. Her attention was directed to

the female side, which she found in a condition indescribable by words. About three hundred women, charged with or convicted of crimes, of very different degrees of guilt, were crowded together, in a space quite inadequate to the varied wants and necessary occupations of a much smaller number. Here they cooked, washed, ate, and slept, and saw their friends or families. Many of them were very nearly naked; they drank spirits openly; their language was full of the most horrible imprecations; every thing was filthy in the extreme; and the smell was quite disgusting. In short, such a combination of miseries, abominations, and wickedness, assailed her senses, that nothing short of the enthusiasm of a martyr could have incited her continuance among them for a minute,—more especially, as the governor himself was reluctant to accompany her, and advised her to leave her watch behind, as even his presence would be no guarantee for its safety. These, then, were the wretches, degraded beneath the dignity of domesticated animals, corrupted in principle themselves, and corrupting all that came within the sphere of their orgies and profanity, whom this benevolent woman proposed to make her pupils, to restore to the honours and capabilities of human nature. The fabulous exploits of

Hercules present something more wonderful, but certainly nothing more arduous, than this undertaking.

Her plans for their instruction were prevented by circumstances from being put into execution for three years. At her visit about Christmas 1816, she found sundry changes of minor consequence had taken place, but none which rendered attempts in behalf of the prisoners either less necessary or more promising. After all the improvements which the jail committee had suggested or accomplished, "the prison was a dreadful scene." One great source of the wretchedness and vice, which reigned here, was want of employment; but this, it was impossible at present to remedy. She confined her design, at first, therefore, to about thirty children, whose miserable condition in this deadly region greatly affected her, as they were nearly naked, half starved, and exposed to the almost unavoidable certainty of moral ruin. Her labours commenced in endeavouring to open the eyes of the mothers of these unfortunates, to their present state and its future consequences. In this she was successful, and her proposal to concur with themselves, in forming a school for the children, was received with tears of joy, even by the most profligate. Having left the matter for their farther and deliber-

ate consideration, she was gratified, on her return, to find a perfect heartiness in aiding her exertions. Sundry difficulties, chiefly of a local nature, now presented, and were overcome. The apprehensions, entertained and expressed, by the sheriffs and the ordinary, as to the fruitlessness of her enterprise, were discouraging indeed, but did not suspend her benevolent and self-devoting resolution. In a word, the school was established, and prospered.

Considerable uneasiness was next felt, by Mrs. Fry and her associates, from many more applications, for employment and instruction, being made to them, by young women, than the smallness of the room rendered it possible to fulfil. In course of time, too, observations on the prevalence of vice and dissipation in the prison were so much enlarged, and became so painful, that this lady and her friends could not but entertain an increasing anxiety to extend the benefits of the institution so far as to comprehend the tried prisoners. In this desire, they were urged by the women themselves, whose solicitations and apparent keenness for improvement seemed to promise some reward of their labours. A new school, therefore, was now projected, for the purpose of teaching the tried females to read and work. But to this proposal,

as might have been anticipated, the friends of the ladies urged objections, of a nature too formidable to be resisted, by any thing but the heroic spirit, animated by grateful success, which supported our reformers; and, it is one of the most singular particulars in the history of their proceedings, that the powerful arguments, used to shew the utter hopelessness of their scheme, did not produce an extinction of every idea of attempting it. Still impressed, then, with the unsubdued persuasion, that some good might be effected, a committee, consisting of the wife of a clergyman and eleven members of the Society of Friends, formed the resolution of suspending all other concerns, and devoting themselves to the tuition and reformation of those unhappy beings, the female convicts in Newgate. Their fidelity and attention to the self-imposed duties which now commenced, must be allowed to prove the sincerity and the ardour of their faith; while their success showed the judgment by which their apparently extravagant undertaking was planned;—we say apparently extravagant, because it was undoubtedly thought to be so, by those who had best access to know the refractory, unpromising kind of materials, on which the experiment was to be performed. Thus, for example, Mr. Cotton, the ordinary,

when consulted with a view to his co-operation, fairly declared his opinion, that the design would inevitably fail: Mr. Newman, the governor, though he bade Mrs. F. not to despair, was himself, as he afterwards confessed, absolutely without hope, *as he could not see even the possibility of success*: and Mr. Bridges, the sheriff, at the very time he showed every disposition to favour the benevolent scheme, told Mrs. F. "it was in vain to expect that such untamed and turbulent spirits would submit to the regulations of a woman, armed with no legal authority, and unable to inflict any punishment."

An appeal to the experiment itself was the only proper reply to such intimidating reasons, and this was now effectually made. Upwards of 70 women having been collected together, in the presence of the two sheriffs, the ordinary, and governor, one of the committee explained to them the views and plans entertained in their behalf; and gave them to understand that these, however important and valuable, would infallibly be defeated, unless they themselves submitted to certain rules. Their acquiescence in this remark, and the assurance of each individual, that she would obey these rules in all points, were the first essential steps made in the execution of the plan. To procure employ-

ment seemed the next requisite. This, too, was obtained; and the room which was allotted to the projected operations being got ready, one of the ladies opened the institution, by an appropriate discourse on the advantages and comforts of industry and sobriety, contrasted with the effects of the opposite vices, and added such other moral and religious observations as were likely to reach conviction to the hearers. They were then informed of the motives which had led to the present undertaking; that their interest and happiness were solely in view; and that no laws or regulations should be appointed, or a single thing done, of the propriety and utility of which they themselves were not cordially satisfied. Certain rules were then read, to every one of which they were asked to assent or object. They were unanimously approved of, as was also the nomination of certain individuals to the office of monitors; and the business being thus far concluded, one of the visitors read aloud the 15th chapter of Luke's gospel; after which, the women withdrew in the most orderly manner, to their respective wards. For a month, during which time similar meetings were regularly held, this attempt was kept as secret as circumstances would allow, in order to prevent interruption. But, as the experiment suc-

ceeded so far beyond expectation, it was now deemed proper to apprise the corporation of London, with the intention, if possible, of getting the school to be made a part of the prison system of the city, rather than to depend on individuals. This led to a visit from the lord mayor, the sheriffs, and several of the aldermen, whose astonishment and admiration were excited by the attention, the orderly behaviour, decent appearance, respect to their instructors, and the cheerfulness of countenance, which characterized the women. To such of the gentlemen as had formerly known Newgate, the difference appeared truly wonderful:—Riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness, in the chamber, the apparel, and the persons of the prisoners: They saw no more an assemblage of abandoned and shameless creatures, half-naked and half-drunk, rather demanding than requesting charity: The prison no more resounded with obscenity, and imprecations, and licentious songs; and, to use the coarse, but the just expression of one who knew the prison well, “this hell upon earth exhibited the appearance of an industrious manufactory, or a well-regulated family.” Evidence so imperative, a result so marvellous and so pleasing, produced the pro-

per effect on the visitors. The whole plan, as was hoped, was made a part of the system of the prison; the ladies were empowered to punish the refractory by short confinement; and some of the expense was agreed to be defrayed. About six months after the establishment of the school and manufactory, thus so happily prospering, an urgent request, for the benefits of a similar experiment was made, by the females of the untried side of the prison; and here, too, it was undertaken with decided improvement, but not quite to the same amount. This is explained, judiciously enough, without the slightest disparagement of the system itself. The truth is, that, besides scanty employment being got for them, many of these prisoners, in expectation of speedy release from prison, were not equally disposed to labour; and, farther, they were necessarily engaged in making preparations for their trial, which, in some degree, interrupted the operation of the plan.

It was not to be thought the superintendence of the ladies could be so constant, or the effects of their instructions and discipline so universally extensive, that no violation of the rules should ever occur. But the instances of transgression appear to have been very few. Mr. Buxton, at the distance of a twelvemonth from

the commencement of the system, gives us the most candid information on this head, in speaking of the proceedings of the ladies' committee; and it is proper that his words be quoted, as illustrating the benefits derived from the system in the most convincing manner. "Spirits, they fear, have more than once been introduced; and it was discovered, at one period, when many of the ladies were absent, that card-playing had been resumed. But, though truth compels them to acknowledge these deviations, they have been of a very limited extent. I could find but one lady who had heard an oath; there had not been above half a dozen instances of intoxication; and the ladies feel justified in stating, that the rules have been generally observed. The ladies themselves have been treated with uniform respect and gratitude." Of the general results, this gentleman writes triumphantly at the period above mentioned. Many of the prisoners had by that time left Newgate, so far reformed in character that they were filling stations in life uprightly and respectably. Only one who had been discharged was recommitted. The women had made upwards of 20,000 articles of dress, not one of which had been lost or stolen. And, such was the change wrought throughout, that, when a general clearance took

place, on the departure of the convicts for Botany Bay,—an occurrence marked formerly by scenes of indescribable disturbance and devastation,—not a noise was heard, nor a single pane of glass wilfully broken; the prisoners, on the contrary, took an affectionate leave of their companions, expressed their gratitude to their benefactors, entered their conveyances without any tumult, and departed with a decorum and solemnity so suitable to a funeral procession, that it was thought unnecessary to accompany them with more than half the usual escort!

From the more recent publication of Mr. Gurney, brother of Mrs. Fry, we learn farther particulars respecting the labours of the Ladies' Association, which confirm, if confirmation were needed, the previous agreeable statements of Mr. Buxton. From his intelligence, which, though not directed to be published by the committee, is evidently given in their name, it may be worth while to extract, in a condensed form, a few sentences, with which we shall close our appeal to facts on this most interesting subject. The prisoners were of the lowest and worst description, the scum of the city and country; filthy, disgusting, and obscene in person, habits, and conversation; and ignorant, in the highest degree, not only of religion, but also of

the most common duties and businesses of life. They had frequent opportunities of conversing with prisoners of the other sex, often as vile as themselves. The only classification of them was into tried and untried, and they slept promiscuously in large companies. To these difficulties, ought to be added the hardening effect of occasional executions, and the perpetual removal and changes of prisoners. In such circumstances commenced the enterprise. The scene was soon totally altered; and it was surprising with what celerity such abandoned beings conformed themselves to the laws pointed out by their visitors. The women became, for the most part, quiet and gentle in demeanour, industrious in their habits, clean in person, and their countenances acquired a softness of expression. Many of them learned to read, and became excellent in needle-work; all, in some way or other, were busily employed, and advantageously for themselves, as they received a fair price for their work.

It is usual for some of the committee to visit the prison daily, which they do mostly by two at once, and they remain so long in it as to obtain full information of every thing respecting the condition and behaviour of the prisoners. Besides this superintendence, it is thought in-

dispensable to have monitors chosen from the prisoners themselves, who are answerable for the work done, and the conduct pursued by their respective classes. Wards-women, too, are appointed amongst them, to attend to the cleanliness of the apartments; also a yard-woman for a similar purpose, and a nurse and assistant for the sick-room. Elevation to these official situations is an object of ambition; and, as frequent changes are occurring, this occasions a very extensive and continually operating effort to merit them. Sundry other arrangements for specific purposes have been made. But, in place of stating them, it may be agreeable to the reader to quote a passage which points out the mode of communicating religious knowledge. "The women are assembled together in the committee-room at a certain hour every morning, when the Scriptures are read to them, sometimes by the matron, but mostly by one of the visitors. After the reading is over, the company sits for a few minutes in perfect silence. These occasions are very often interesting and affecting; a striking solemnity prevails in them; and the feelings, as well as understandings of these poor criminals are, through the divine blessing, open, much beyond our expectation, to the reception of religious

truth. The words of Scripture, and the prayer or exhortation by which they are at times accompanied, appear to excite in the prisoners much tenderness of mind ; and we have sometimes observed, during these periods of serious thought, that almost every eye in the room is wet with tears. It is very gratifying also to observe the order and quietness with which the women, on being dismissed, withdraw to their respective employments. We have only one thing farther to mention in connection with this part of our subject ; namely, that the inculcation of all peculiar tenets is strictly avoided. The essential doctrines and moral precepts of the gospel are alone held up to view."

According to the same authority, the improvement of the prisoners is peculiarly displayed, in three several respects. The first is a marked change from drunkenness to sobriety, riot to order, clamour to quietness, obscenity to decency. The second is the honesty of the women, as not less than one hundred thousand articles of work have been manufactured since the commencement of the system, and it does not appear that *any one of those has been stolen*. A little anecdote relative to this particular is too valuable to be omitted. "Some time since one of the visitors lost her purse in the prison ; it

was truly interesting to observe the gloom which this circumstance spread over our community of criminals, until, on the following morning, the purse, which had only been mislaid, was recovered by its owner." The third particular is the small amount of recommitments, only four out of a number, which, though not expressly stated, must, according to Mr. Gurney, have *greatly exceeded two hundred*. "On being seen by us a second time, say the ladies, these criminals evinced a strong sense of uneasiness and shame."

Associations, similar to that of which we have given so minute an account, are said, by Mr. G., to have been formed under the sanction of the magistrates, for the purpose of visiting the females in the jail and bridewell at Glasgow, in the jails at Carlisle and Liverpool, and in the town-jail and house of correction at York; and their efforts, we are told, have already been crowned with considerable success. But, hitherto, it would appear, nothing of the kind has been attempted in behalf of the male prisoners, though there can be no reason for imagining the principles of the system to be less applicable to them than to the female sex.

The fair inferences to be drawn from what we have now written, and the imagination of the

reader will easily fill up our outline, may be stated in few words. There are two systems of prison-tuition, sanctioned by different authorities, characterized by different features, and productive of different effects. One of them, nearly coetaneous with our criminal jurisprudence, has all the rust and the rottenness of antiquity to commend it to our prejudices. It is enforced by the present operation of our laws, supported by the public purse, and guaranteed in its privileges of abomination by the acquiescence of the legislature. It is characterized,—negatively, by the absence of classification, of employment, of cleanliness, of decency, of instruction in any one branch of business, morality, or religion,—and, positively, by the presence of their opposites,—by indiscriminate sociality among the most diversified kinds and degrees of guilt and atrocity; by an idleness, which drives its victims into the arms of reckless despair; by a filthiness which emulates the tolerance of the most unseemly of the brute creation; by an obscenity, which would nauseate the rankest debauchee; and, by ideas and maxims, which outrage the most obvious dictates of affection and duty to God and man. Its product belies not these fearful agents, thus brought together into one focus, as if for the purpose of mutual encourage-

ment and co-operation:—thus, the young are initiated into all those mysteries of wickedness and depredation which the ingenuity of centuries has devolved on their infamous representatives,—a rage for adventure, and an audacity of spirit, which no view of danger, temporal or everlasting, can appal, and which perpetually usurp the place of any right principle, any sentiment of justice, or regard to laws human or divine, that may have existed in the shape of contrition, or may occasionally visit the mind in fleeting desires of amendment,—habits of licentiousness and prodigality, which only a diseased constitution could assume, and which only a desperate villany can gratify,—crimes of every name and nature, and of a magnitude and number which could not be exceeded, had all those, who are prepared to commit them, been freely allowed, without the intervention of law and punishment, to take the natural course of their immoral propensities. This is the system, for something like an adequate description of which, we must have recourse to the graphic Spenser's horrible delineation of ERROR,—and, surely, never grosser error had “a local habitation and a name” than that which we have endeavoured to hold up to abhorrence:—

Halfe like a serpent, horribly displaide,
 But the other halfe did woman's shape retain,
 Most lothsom, filthie, foule, and full of vile disdaine,
 _____ Of her there bred
 A thousand young ones, which she dayly fed,
 Sucking upon her pois'nous dugs: each one
 Of sundrie shapes, yet all ill-favoured:

Well may we say, of every den in which this
 monster has his abode,

“ This is no place for living men.”

Hail we now the other system, which, though but a creature of yesterday, claims the honours due to a genuine descendant of benevolence and truth; and which acknowledges these honours, wherever they have been paid, by the most gratifying delight human nature can obtain in this life,—the satisfaction of benefiting our fellow-creatures. Manifesting, at once, kindness and reproof, administering mercy and punishment—it arranges its subjects so as to guard against evil communications—portions out employment to the idle, so as to incite them to industry, and to reward them for it—promotes the comfort and the health of persons, whose moral degradation unfits and disinclines them to pay due regard to their appearance or condition—subdues the most inveterate vices, with a gentleness which disarms opposition, and a vigilance which

the cunning of depravity cannot elude—and guides the abandoned and dissolute to respectability and usefulness, whilst they are preserved from presumption, by a clear discovery of their demerits, and from despondency, by successive supplies of light and comfort from that blessed record which proclaims salvation and hope to “the chief of sinners.” Were there no other proofs of the value of this system, enough has been stated to recommend it to every friend of humanity. But it is impossible to witness its general and ultimate effects, in diminishing the number of crimes, and enabling those who committed them to repair the injuries they have done, without a conviction, that those in power are inexcusable if they do not authoritatively enjoin its universal adoption:—

Thrice happy, if they know
Their happiness, and persevere upright!

While these remarks were going through the press, there appeared a work by Mr. Roscoe, entitled, “Observations on Penal Jurisprudence, and the Reformation of Criminals.” Like the other productions of that distinguished author, it is characterized by good sense, benevolence, and perfect acquaintance with his subject. But, on the whole, it is defective in certain qua-

lities, particularly those of decision and energy, which are required for rousing the public mind towards the momentous concern of which it treats. The sentiments are conceived to be just, though neither original nor pointedly expressed; and the reasoning is of a kind fitted rather to display the candour and the caution of the writer, than to carry irresistible conviction to a reader. The work is now noticed, chiefly because it gives the most recent information on the state of the Penitentiaries in America. This, we are sorry to say, is not so favourable as could be wished, or as was expected. But, any partial failure which has occurred, it is of the utmost consequence to observe, is imputable, not to the insufficiency or erroneousness of the general principles from which they emanated, and which we have endeavoured to enforce. On the contrary, it more decisively proves the validity of these principles, by showing the danger of deviating from them. Such is unequivocally and expressly the opinion of Mr. Roscoe, as will be seen by turning to pp. 108-110 of his work. In his ideas with respect to the discipline of a penitentiary, he perfectly concurs with the preceding remarks; and, it is not a little singular, that, in substance and object, his concluding paragraph

is precisely the same with what has just been delivered.

CHAP. IV.

ON THE EDUCATION OF THE POOR.

It is obviously the design of Providence there should be differences of condition and consequence among mankind. Peculiarities of character and talent, observable even in the savage state, necessarily lead to certain distinctions; and the variety of circumstances which occur, in the simplest state of society, as necessarily leads to corresponding differences of influence and wealth. Much of the welfare of society depends on the preservation of the arrangements thus effected; but by no means, merely because they serve the purposes of political government, as some visionary minds have imagined. The truth is, the features of subordination and dependence are indelibly marked on the bulk of mankind, whose happiness, little as it may often appear, would not be promoted, were the equa-

lity, which many have wished, to level all external and incidental differences. Happiness consists much in the opinions and feelings of individuals; and, hence, the state of these is, on the whole, of greater importance to a human being than the amount or kind of his possessions and advantages. Now, opinions and feelings are greatly the results of bodily constitution, over which we have but a slight and precarious control. No wonder, therefore, that the view of their diversities, conjoined with the discovery of their relation to the actual condition of mankind, should have impressed some speculative minds with the conviction, that happiness is more equally diffused throughout the world than superficial thinkers would imagine.

Of the two, opinions and feelings, it is very certain that the latter are less influenced by our own wills. They are, with few exceptions, the spontaneous irresistible product of organization, operated on by a multiplicity of agents. Thus, we can no more help being pleased with some things, and displeased with others, or experiencing gratification and uneasiness, than we can hinder the action of the tides, or alter the colours of the rainbow. There is established a relation between our system and certain physical substances and qualities, utterly without the instru-

mentality of our reasoning powers. Modifications in that relation constitute a fundamental part of the experience of most men in their progress through life. And, here it may be remarked, in opposition to a prevalent notion, there is no very decided superiority in the case of the wealthy. A similar observation applies to opinions considered as affecting happiness. They are more numerous among the upper orders of society. But those which do exist among the lower have greater efficacy. Much hinges on this point. The character of a people, for example, is longest perpetuated among the latter. Customs and superstitious prejudices, features by which nations are often discriminated from each other, as much as by language and government, linger in the affections of those whom poverty destines to a sparing exercise of intellectual curiosity, after they are dissipated in the upper ranks by the influx of knowledge, or are retained in mere subserviency to political designs. Hence, it is, bigotry and intolerance are most frequent in the lower ranks of life; and there, too, may be discovered, a contempt of those nice and sometimes essential distinctions which it is the boast of refinement and science to make in almost every department of human concerns. It is evident, also, that they are precluded, by their circum-

stances, from many of the attainments which are of common acquisition in the ranks above them. And, it may so happen, that, in order to procure the simpler education which is essential for them, some interference on the part of the government, or of the wealthier classes, may be necessary. Of the expediency of interference, to a certain amount, there can be no doubt, on the supposition that the education which it is proposed to recommend is likely to be advantageous to the state, and that the people themselves are not quite able to obtain it.

That species or degree of education, we remark, is most suitable to the poor, which, while it conduces most readily and certainly to their comfort, engages them most firmly on the side of truth and duty. These are the legitimate objects of their education; and this must be held judicious, only in so far as it accomplishes them. They ought to be conjoined, as the consequences of separating them in design would materially impair the value of any system of instruction. It is perfectly conceivable, for example, that the poor might be taught to exert themselves in a way which could not fail to put them amply in possession of the means of living, while their morals and habits might be alike inconsistent with their own happiness and inimical to

society; and, on the other hand, it is equally conceivable, that a people may be enslaved by certain speculative notions, which exert a powerful influence on their actions, though they were strangers to the benefits of industry. The history of the world, indeed, furnishes examples of both these cases.

Necessity is the chief instructor in the habitations of the poor. Their physical wants must be supplied. It is of primary importance for them, then, to be initiated into some art or business by which they can obtain a livelihood. We find, accordingly, that their children are, in general, much earlier made to exert themselves than those of people in easy circumstances; and it is, on the whole, proper that they should be so. But, it is certain, the period of commencing labour may be too early, and the kind and amount of it ill adapted to their powers. This has actually been the case in many manufacturing towns in our own country; and the evils arising from it have forced themselves on the attention of our legislature. But, merely to prohibit excessive employment, or to regulate the number of hours in which children are to work, is only half-humane and half-enlightened. The great temptation, which induces poor people to subject their children so early

and so long to labour, is the wages thus gained ; and, it is obvious, that as no law can oblige the employer to give the same rate for a less portion of labour, the parents must suffer some immediate loss from its diminution. The proper remedy would be, such a relief, whether arising from their own industry or any other source, as enabled them sufficiently to provide for their families, without having recourse to so hazardous an expedient.

Generally speaking, the apprenticeships usual throughout this country are of too long continuance, and children are put to them too early. In ages when there were mysteries of trade, there might have been some reason for an early and a long servitude, which cannot now be vindicated on any good principle. Much of the time is usually spent in employment not exactly subservient to the technical advantage of the youths. They are made, in reality, to act the part of *servants*, not *pupils*, and are commonly sent on errands, which, though quite necessary in business, are by no means conducive to their professional improvement. Probably, there are few cases in which half of the usual time of apprenticeship, rightly bestowed, would not furnish a sufficient degree of theoretical and practical skill. But, corporation and trade laws,

supposed interests, and old prejudices, stand in the way of any change in this particular, though obviously benevolent, and, indeed, ultimately serviceable to the community. More enlarged views of general politics, and an increased regard to the welfare of the lower orders of the people, will at length induce the legislature to take this subject into serious consideration.

It is worth mentioning, while speaking of the professional education of the poor, and, in order to point out what might be done in their behalf, that there is established at Vienna, under the auspices of government, an academy or school for the express purpose of affording instruction in all the various departments of trade and manufacture. However ridiculous the idea may seem, of teaching how to make shoes, or to build a house, by means of a system of professors and lectures, such as we are accustomed to witness in our seats of learning, it is quite conceivable that such an institution, under proper management, might prove of great utility. One adjunct to the establishment at Vienna deserves distinct commendation: It is a museum, in which are kept specimens of all the kinds of manufactures throughout the empire, together with those of several other countries. There, accordingly, the young artist is incited to emu-

lation, and, at the same time, directed to the mode in which his faculties and skill may be profitably exerted.

Were some such assistance afforded in this country, more time would be allowed the children of the poor, for prosecuting those branches of intellectual and religious instruction, of late years so earnestly urged and patronised. Nor, is it one of the least benefits, which would accrue from any plan for facilitating the technical acquirements of the poor, that more time would be spared, particularly in the early period of life, when the constitution is pushing towards maturity, for those athletic exercises and recreations, which contribute to good health and to happiness. No one, surely, can witness the sickly countenances and puny forms of the manufacturers and mechanics in large towns, without a painful conviction, that their physical welfare, at least, has suffered from their occupations. Much as we value those recent exertions for the education of the children of the poor, we cannot help thinking due regard has not been paid to this important particular; and, far as we are from wishing to encourage idleness or frivolity, we conceive sundry recreations, and the privilege of obtaining occasional admission to such amusements as may contribute to mental

improvement or bodily health, are desirable and expedient for the labouring classes. The advantages of this policy, it is somewhat singular, were far better appreciated among the ancients than in modern times. Unfortunately, those persons who, on the whole, are most assiduous in promoting a *limited education* among the lower orders, have strong prejudices against any thing not quite reconcilable with that spirit of seriousness, to which it is their desire to make education entirely subservient. But, surely, it is difficult to discover any inconsistency between the highest moral or religious affections and any kind of enjoyments, which, without violating principle, or interrupting known duties, furnish either a salutary stimulus or an agreeable relaxation. It is not the least superiority of the peasant over the town mechanic, as to happiness, that, when his labours are over, he has frequent opportunity of joining in sports and pastimes, which promote while they gratify his activity.

The choice of trades is often determined by accidental circumstances, and without due regard to present appearances, or probable changes in the demand for labourers. A little inquiry into the state of matters, somewhat beyond their own neighbourhood, would afford the poor a

better criterion for judging on this point than what they usually possess. But, not having, or not using, the means of information respecting what passes on the larger scale of the community, they are extremely apt to be influenced by circumstances of very trivial importance; and the consequence is often an over-supply of hands in certain kinds of business. It would be humane and politically beneficial in persons who have time and good sense for the task, to assist the poor in the disposal of their children, by communicating the results of more enlarged observation. And here another hint may be thrown out, from the adoption of which, it is believed, some benefit might be experienced, where the art of reading is so rapidly extending, and where periodical works so much abound. Some of these, or at least some part of them, might be allotted to intelligence respecting the state of trade and employment throughout the country, as well in their *minor concerns and practical routine* as in their general proceeds and fluctuations. If the philosophical maxim be true, that "knowledge is power," it would be a narrow mind indeed that refused it to those who are most in need of it.

This leads to remarks of no small consequence. There are certain literary works professedly in-

tended for the edification of the lower orders of people. Their design is good and praiseworthy; but the execution commonly displays a more marked and exclusive anxiety in behalf of religion, and that of a peculiar kind, than is either called for or likely to prove serviceable. The conductors and writers, one might imagine, forget a main principle of Protestantism, namely, the sufficiency of the Scriptures, even in their translated form, for every purpose of doctrinal belief and right conduct. They egregiously depart from it, at all events, when, in place of reverencing the sacred book, by submitting their own understandings to what it reveals, and their wills to what it commands, they occupy their pages with "fables" if not "endless genealogies, or enter upon "foolish and unlearned questions," which "gender strifes," rather than promote "godly edifying." It cannot be denied that there are difficulties in the Scriptures, and that our translation is at times faulty; or, that the former may be greatly overcome, if not quite removed, by diligent and conscientious examination,—and the latter rectified by an acquaintance with the original languages. The labours of the studious and the learned, therefore, it is readily admitted, may occasionally prove useful to those who have neither

time nor opportunity for much reading or extensive research. But, let it never be forgotten, there is something much more important than either the "gift of tongues," or the faculty that could "understand all mysteries;" and, that, in possessing their English bible, the poor have what of itself can make them "wise unto salvation."

A character can scarcely be conceived more unlike "the meek and quiet spirit" of the gospel, than what is produced by the practice of controversy. But, even though knowledge were the chief end in view, much reading, whether indiscriminately or partially, is not the best mode of attaining it. The fact is, a man of plain sense, with no other help than his bible and a concordance, properly employed, may attain to more satisfactory acquaintance with divine things than can be derived from perusing, were it possible, all the theological treatises and commentaries which have deluged the world. The generality of men, who have any regard to religion, it may be remarked farther, read more about it than they understand, and understand more than they practise. Now, the remedies for this double evil must be sought for, not in the accumulation of ideas, but in sober reflection on those which have been already

acquired, and in the operation of that gracious power, which, without the wisdom of words, and unaided by human policy, teaches men "to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world." The poor have access, equally with the wealthiest of their fellow-creatures, to these remedies ; and, consequently, there does not appear to be the absolute necessity for that solicitude which prompts some men, well-meaning it may be, but assuredly too much imbued with the proselyting spirit, and who think "more highly of themselves than they ought to think," so unseasonably and so unceasingly to obtrude upon them their own conceits. Let the poor remember, that the inspired penmen, though dead, "yet speak" in their writings ; and, that the purport of their testimony, contained therein, can be perfectly well understood by the most illiterate of mankind. This is decidedly the opinion expressed in the fundamental tenets of the Reformation, however discordant the articles maintained in the various sects into which it is subdivided may be.

No argument, certainly, is now meant to be drawn from this important principle, against the practice of regularly reminding the people of their duty, or enforcing the truths of Scrip-

certain, parents themselves take much more interest in encouraging the education of their children, when they partly contribute to it out of their own pockets. Hence, it is, on the whole, proper, where circumstances allow it, the expenses should not be altogether defrayed from charitable funds. The best plan, probably, is that which furnishes the highest and most obvious advantages at the least price, but leaves that price to be paid by the poor, in such a manner as impresses them with the notion, that, while their children are reaping useful instruction, they themselves are in their degree contributing to the support of the establishment which dispenses it.

Compulsory education, which some individuals have lately urged as befitting Parliament, appears utterly objectionable and unnecessary. The poor have all the essential principles of human nature as well as the rich; and these must be operated on, in precisely the same way, in order to their exerting themselves. Excite their pride, point out to their conviction how they may advantage themselves, give them an interest and a feeling of consequence in what they are engaged in, and the cases will be found few indeed, in which there will be reason to charge them with indifference or inactivity. The

notion of converting them into mere working and eating machines, which some visionary philanthropists seem to have entertained, would be as destructive of their varied powers, if carried into practice, as, in theory, it is unworthy the sanction of the political economist, and insulting to the genius of modern philosophy.

CHAP. V.

ON THE EDUCATION OF THE ADULT AND AGED.

The whole course of nature is a series of alternations and revolutions, each of which bears a certain reference to every human being; and some of which operate on him so as to excite his emotions and powers. A determination to luxurious indolence, though aided by a command of means which promised every pleasure, will not altogether debar the necessity of exertion, still less supersede activity of mind and feeling. There are actions which every man must perform for himself; there are trains of thought which it is impossible to control, and changes of organization to which every one must submit.

Let us endeavour to discover some practical principle for the regulation of human life, which, while sufficiently operative on our faculties and powers, shall have a result every way commensurate to the condition and character of man.

In order to determine it, we must first of all specify what are the qualities which it ought to possess. It must suit the nature of man, considered as a physical, an intellectual, and a moral being; and it must correspond with his varied relations to his creator, to the external world, and to his fellow-creatures, in all the distinctions of private and political society: it must be so essential and important, that every neglect of it, or deviation from it, is invariably followed by some disadvantage, plainly imputable to the omission or error: it must be perpetually applicable to the situation of every human being, however varying or changeable that may be—so that no combination or occurrence of circumstances can exist, in which its claims and efficacy either cease or suffer diminution; and, consequently, it must be equally binding on every individual, and on the same individual at every stage of life: it must not only be reconcileable with the fundamental laws of morality and religion, but in reality *appear* to be the essence or main purport of those laws;

so that, independently of the experience of the good or bad effects of fulfilling or transgressing it, every person must feel that he is bound to obey it: it must be operative on the different faculties and powers, precisely in the degree which is required for the object in view, so that every exertion may have its due share in the general effect: and, finally, the reward or consequence of obeying it, besides being certain, must be not only so intimately connected with happiness as to be worthy of all the exertions which have been made for it, but also perfectly harmonize with every man's own conceptions of happiness, and at the same time prepare him for every new exigence in his condition. In a word, it must comport equally well with our selfishness and our social powers, with our duties and our enjoyments, with our present dependencies and our future relations.

Such, then, are the qualities to be looked for in any principle claiming the title of the supreme law, or grand practical maxim, by which our conduct ought to be uniformly regulated. Any thing short of them may be partially useful, but cannot be of exclusive obligation, because it does not apply to the whole of our nature: any thing possessed of more qualities, is either utterly inconceivable, or could apply only to beings

of a higher order than man. The result of our investigation may be stated in a few words, which, notwithstanding their apparent simplicity, will be found, when fully understood, to denote the only principle that can answer all the conditions, namely,—*Accommodation to existing and foreknown circumstances.* This is the great law, under which we are born, and to which we are unceasingly amenable, from the dawn of conscious intelligence to the last gleam of rational life. This is the principle, out of which all right education must spring; to which every useful instruction refers; from which it is impossible to depart, in a single instance, without doing wrong and encountering evil. It ought never, therefore, to be lost sight of, in any stage of our being; it ought to be inculcated by every means, and on every mind; but, in a more especial manner, it ought to be ever present to the thoughts of those who are engaged in the business of the world, and are no longer under the authority of parents and tutors. For this reason, we reserved the enunciation of it for this place.

• It consists of three parts, knowledge, obedience, resignation;—but knowledge, how comprehensive; obedience, how unreserved; resignation, how devout! A few sentences on each

will suffice for an outline, which every reader must fill up by his own meditations.

And, first, as to knowledge. What are the circumstances in which we are placed? We are the creatures of that Great Being, who made and who governs the universe, who hath revealed to us his will, and to whom we are obligated to the utmost extent of our faculties and powers. The constitution He hath given us is obviously and consciously intended for a great variety of purposes, which it is our duty and interest to understand. We are related to many individuals, like ourselves, by affections and feelings; and we are members of society on the large scale, a connection which superadds many claims. The world around us displays perpetual changes, of the greater part of which we can have no previous conception, so that our former information, though adequate to a certain point of time, must be enlarged or modified to suit the present emergency. All the parts of our own system are undergoing revolutions, which, by deranging our relations to the external world, make it necessary for us perpetually to revise the state of our minds, and to remodel our practical principles. Lastly, the suggestions of our experience and observation, as well as the declarations of divine revelation, point

out some events in which we shall certainly be concerned hereafter.

As to obedience, it may be remarked, that, as knowledge is useful only as it leads to corresponding conduct, and as we are not made for speculation merely, but have many active powers, the exercise of which is requisite to happiness, so the discovery of every relation in which we stand, points out to us some duty we ought to perform, and which we cannot neglect without experiencing uneasiness of mind. Here the maxim is, "If you know these things, happy are ye if ye do them." In fact, our knowledge becomes the measure of our duty ; and the difference between it and the amount of our performance is a drawback on our happiness, as well as our virtue. Wilful ignorance, it will easily be perceived, is inexcusable, because it is contrary to the constitution of our nature, which prompts us to inquiry ; and, on the other hand, unproductive knowledge is a source of misery, because it necessarily occasions a sense of guilt and demerit. Of the variety and number of duties and obligations, which may and ought to be discovered by us, it belongs to another province to treat,

Resignation is, in one sense, a part of obedience ; but, it is used here to denote something

distinct from the outward exertion commonly understood by that word. It is not inactive. On the contrary, it implies a struggle, often more trying to the mind and feeling than any duty we can be called to perform. We may define it, acquiescence in the dispensations of Providence produced by the control of all our opposing propensities. How needful this is to happiness, requires not to be largely insisted on. As it is of continual use, it is continually enjoined on us. Our faculties may have ranged over all the relations and circumstances of our condition; and we may have fulfilled, at least in the judgment of men, the various obligations which these impose. But our faculty cannot foresee all those distresses, afflictions, and deprivations, which are portioned to us in our passage through the world; nor our obedience prevent many that are foreseen. These are the lot of mankind, without respect to natural or artificial distinctions; and, in one event which happens to all, how many occasions for its exercise are comprehended! Our parents, who lived to love and to bless us, are asleep with their fathers; the objects of our admiration and respect no longer enjoy the grateful tribute of our hearts; the "desire of our eyes" was snatched from us in a moment; the plants we had cherished with our

smiles were nipped in the bud; and "the place which now knows us," will, in a little time, know us "no more for ever." The sun will shine in his wonted glory, but we shall not behold him; the dews of heaven will descend, as sweet and as refreshing as ever, but they will light upon the narrow space which divides us from the living; our friends may whisper our praise, or bemoan our loss, but we lie unmoved in our quiet habitations; other generations will revel in our hopes, and be busied in our projects, but the days of our enterprise are ended, and "though sought for we cannot be found."

Who, duly contemplating the importance and comprehensive obligation of the principle thus briefly described, will not perceive how little of the privileges, and the duties of life, he has understood and practised;—or, in the judgment of his own conscience, will not feel himself condemned for his thoughtlessness, his inactivity, and his rebellion;—or, feeling "the sentence of death within himself," and experiencing the vanity of every earthly refuge, will not acknowledge the condescension of Him who "hath brought life and immortality to light;"—or, viewing the extinction of myriads of his fellow creatures, and the successive disappearance of all the excellencies which adorned them, will

not be forced to exclaim, with the apostle, in a strain of humility and joy, " All flesh is as grass, and all the glory of man as the flower of the grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto us."

FINIS.

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AND

OBSERVATIONS,

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EDINBURGH.

By RICHARD POOLE, M. D.



